

REF. STACK *An International Baptist Magazine*

MISSIONS

A little maid of the South
Sea Isles looks forward to
A HAPPY NEW YEAR

Photo by Nesmith



New Year Thresholds

A program, based on this issue of MISSIONS, for presentation in churches. Furnished by the National Committee on Woman's Work

Prepared by **JEAN H. MITCHELL**

HYMN—"O Jesus Thou Art Standing."

THE THRESHOLD OF A NEW YEAR
"The Enduring Basis of a Happy New Year," page 7

Quote from: "A Disillusioning New Year for Czechoslovakia," page 8; and from "Russia Omits Census," page 8.

NO ADMITTANCE AT THE THRESHOLD
"The Wandering Jew Has Wandered Far," page 9

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**in Your
Will**

"Where Can He Wander Now?"
page 10

WAR MARS THE THRESHOLD

"Back in Hangchow," page 16

CROSSING NEW THRESHOLDS

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(Drs. G. W. Truett and J. H.
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A NEW YEAR PRAYER, page 28

Followed by silent prayer while
leader guides thought: (1) that
prejudice, hatred, snobbish-
ness, tyranny, shall not pass
over the thresholds of our
lives; (2) that we may be will-
ing for Christ to enter anew, to
fill our lives with His fragrance,
His gracious loving-kindness,
His good will to all men.

Piano plays softly, "Come into
My Heart Lord Jesus."

BENEDICTION

WHO'S WHO

In This Issue

Alice W. S. Brimson is Executive
Secretary of the Woman's Home Mis-
sion Society.

Carlos M. Dinsmore is the Home
Mission Secretary for Edifice Funds.

Ruth Erickson is the wife of Rev.
Henry Erickson, missionaries in Bel-
gian Congo, in service since 1934.

Elizabeth Knabe is a missionary
under the Woman's Board, in East
China, in service since 1929.

Adelle B. Lanoue is the wife of Rev.
U. A. Lanoue, missionaries in Belgian
Congo, in service since 1931.

W. O. Lewis is the Foreign Mission
Society's representative in Europe.

Grace A. Maine is a missionary
under the Woman's Board, in Burma,
in service since 1926.

A. I. Naismith is a missionary in
East China, in service since 1912.

THE QUESTION BOX JANUARY

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who contributed more than \$531,000 to philanthropic and religious causes?
2. Who gave his name as Ahasuerus?
3. Who wrote "The Golden Sparrow"?
4. What town has about 600 inhabitants?
5. Who loved America with his soul?
6. What is indispensable to the preacher and the teacher?
7. What is of buzz saw design?
8. How many Jews were killed in Palestine since last August?
9. Where was the 60th anniversary of Christian missions in Belgian Congo held?
10. Who is Dr. Daw Saw Sa?
11. Who is the new president of Linfield College?
12. Who walked 185 miles?
13. What is a blessing to the community?
14. What country collects "escape taxes"?
15. Who adopted a resolution against Baptist suppression in Rumania?
16. How much money are Jewish refugees from Germany allowed to take with them?
17. Where was traffic stopped for two hours?
18. Who planted a little evergreen tree?

QUESTION BOX PRIZES

Rules for 1939

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1939, to receive credit.

A NEW YEAR SUGGESTION

You will enjoy this issue. Why not subscribe for a friend?

MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.
Editorial and Subscription Office, 152 Madison Ave., New York City

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Volume 30

JANUARY, 1939

Number 1

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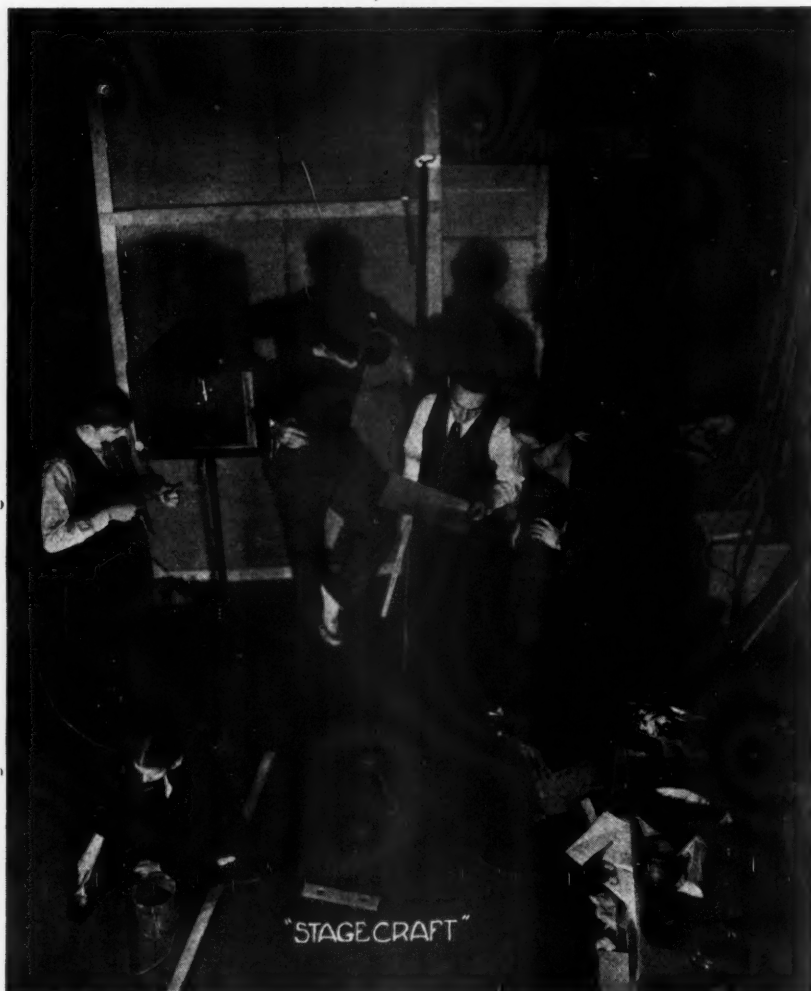
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It Was a Fine Thanksgiving Day

November brought summer weather to New York until Thanksgiving Day. Then came a severe change, with two heavy snow storms and unseasonably cold temperatures.

With the change of weather came also a change in the subscription trend. Before Thanksgiving Day it had been downward. On the day after the holiday it spurted upward. The result was a total of 2,741 subscriptions for November as compared with 2,716 for November a year ago, or a net gain of 25 for the month. Whether the weather did this, or whether it was purely a coincidence, November subscribers can determine for themselves.

Whatever the reason, the score stands at 65 months up and 2 months down. It was a fine Thanksgiving Day for MISSIONS.

LETTERS

From the Editor's Mail Bag

Your enlightening and historically accurate recording of "The Dismemberment of Czechoslovakia," in November MISSIONS, was indeed wholesome reading in these days when the American press has in many instances been one-sided in its statement of facts. I admire MISSIONS for its straightforwardness. You hew to the line and let the chips fall where they will. That may gather criticism, but it's a grand and glorious feeling that such action brings with it. More power to you.—*Rev. F. L. Strobel, Humboldt, Ill.*



I agree heartily with your suggestions with reference to the program for the Los Angeles Convention. I am interested especially in the one about the Convention worship. We had a notable experience with planned worship in our recent Connecticut State Convention. A committee had prepared outlines for the worship services, choosing

the themes and the leaders, and making sure that there would be no addresses. Copies of the outlines were sent to all the leaders, so that each knew what the others would do. The result was that the people noted that something had happened to make their worship unusually helpful, although they did not understand just what it was. We had an experience comparable to that at Oxford and Edinburgh. I wish very much that we could do something like this at Los Angeles. If we could have a committee that knew how to prepare and conduct such services, they could introduce Northern Baptists into new mysteries of Christian experience.—*Rev. D. P. Gaines, Waterbury, Conn.*

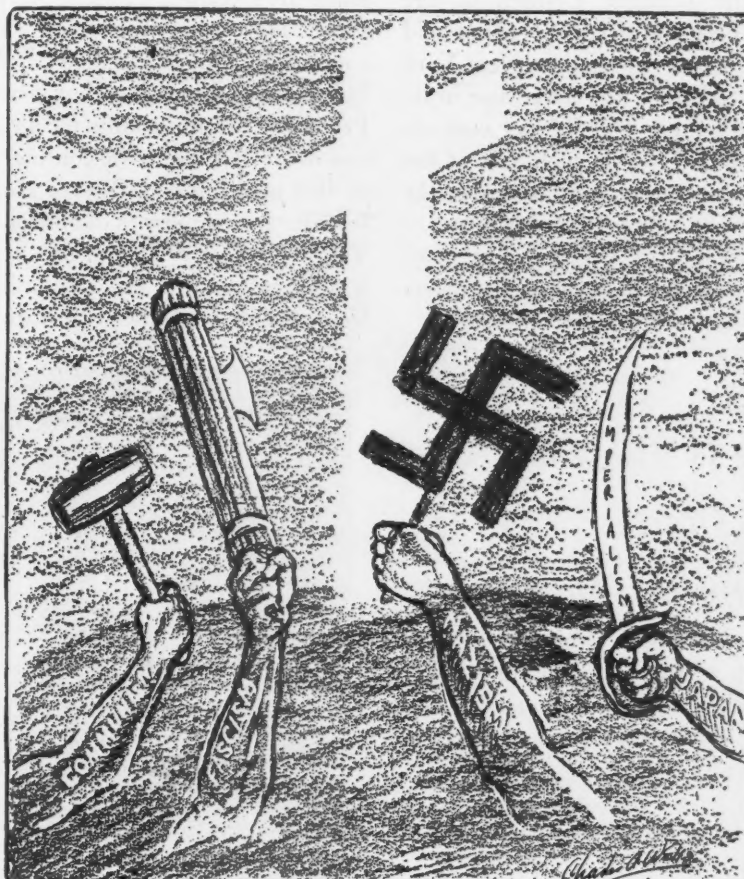
I read with a great deal of interest the article on "Crop Failures and Pastorless Churches," by William F. Rice. The heading states that he is a theological seminary student and your "Who's Who" mentions him as belonging to Eastern Baptist Theological Seminary, Philadelphia. This is not correct. He is a professor at the Northern Baptist Theological Seminary in Chicago, the author of *The Psychology of the Christian Life*, and other books. I appreciate very much the quality of MISSIONS and its service for our denomination.—*Roy W. Hodges, Executive Secretary, Fargo, N. D.*

Miss Esther Sing and I were much flattered to have our photograph in MISSIONS but the statement under the picture gave a wrong impression. Ningpo has not yet been occupied by the Japanese. Last fall bombs were dropped and it was decided to move our school to the country. Miss Sing went with the school and the foreign teachers went to Shanghai. Now we are open again in Ningpo with 150 students and all classes going as usual. Please correct the impression given.—*Florence A. Webster, Ningpo, China.*

You are turning out a wonderful magazine, so interesting one must read it, so informing it enlightens the understanding, so human it stirs the heart, so challenging it thrusts one forth.—*F. C. Hamlin, Superior, Wis.*

The New Year

CARTOON NUMBER 55 BY CHARLES A. WELLS



AS the New Year dawns we know what faces us. The symbols of today's world movements save us some confusion.

Russian communism carries a hammer. Hard and cold, it batters into shapelessness the things of beauty and spirit.

Italy lifts the fasces, a bundle of sticks and an axe, representing the authority of an ancient state. Its message is, bow before the sticks or feel the axe.

The German swastika is a buzz-saw design. It can cut out the hearts of men and it can carve out new boundaries.

The sword of Japan seeks domination of half the world, slaughters savagely and without conscience. It is most certainly designed to bring fatal wounds to those who bear it.

Through all this confusion the Christian can clearly see the cross. Its power is endless and world wide. Many symbols have fallen before it. It has power to melt the sword, dull the buzz saw, burn the sticks and turn the hammer to useful purpose.

As the New Year dawns let the Christian keep his vision clear.

Everybody Was There

The General Council of the Northern Baptist Convention records 100% attendance at its meeting in New York City

FOR the first time in its history the General Council of the Northern Baptist Convention held its mid-year meeting in New York City. Also for the first time in its history there was 100 per cent attendance.* All 34 members of the Council were present. Whether the Council's important business or the New York City meeting place explains the high attendance record, must be left to conjecture.

The heavy agenda of business made five council sessions necessary. The usual array of sub-committee reports seemed to require longer discussion than usual. Probably the most difficult problem of all that had to be considered at this meeting was that of social security for employees of churches. This will likely precipitate endless discussion in the denomination. What attitude will Baptist

She Is Probably the Oldest Baptist Annuitant

We appreciate and honor Mrs. Sarah Ford Crosby who with this issue of MISSIONS reaches the age of 100 years.

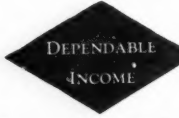
For many years she has held life annuity agreements of The Ministers and Missionaries Benefit Board.

In 1937 she secured another annuity agreement and two more in 1938. In a recent letter she wrote:

"Everybody is so kind. A car calls for me on Sunday and oftener. Life is a grand sweet Psalm."

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China Marches Toward The Cross

By Earl Cressy

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churches take if Congress at this session modifies the national Social Security Act so as to include all employees of local churches, and if Congress should enact a law taxing churches in order to finance it?

Much time was spent in executive session in the election of the preacher for the Los Angeles Convention. The final ballot gave the honor to Rev. R. I. Wilson of the First Church, Kansas City, Mo., with Rev. W. B. Riley of the First Church, Minneapolis, Minn., as alternate. The Program Committee presented a tentative outline for the Convention program which begins Tuesday, June 20, and closes Sunday, June 25.

For the Committee on Relations with other Religious Bodies, Dr. Herbert W. Virgin discussed the World Council of Churches. His committee is making an exhaustive study of the constitution, and will make further report at the spring meeting of the General Council and a full report at Los Angeles.

In a strong resolution the Council deplored the "rapid rise of totalitarianism in the world today as a deadly threat to vital religion and all human freedom and an assault on the spiritual foundations of democracy," protested against the "unparalleled horrors and in-

* Close second in this attendance record is the Foreign Board, which some years ago, during the theological controversy, held a meeting when 25 out of its 27 members were present.



dignities now being visited upon racial and religious minorities," called upon Northern Baptists to "give themselves to self-examination and to prayer" and to "special prayer on behalf of oppressed Jews and Roman Catholics in Germany and Baptists in Rumania and all other victims of persecution," appealed to President Roosevelt to call an international conference on refugees and to receive into the United States "political and religious refugees of acceptable character up to the full limits of existing quota standards." A protest was sent to the Rumanian Minister in Washington in behalf of the Baptists of Rumania.

A proposal was made, which will be referred to the Los Angeles Convention, to create a Council on Social Service. There are now four councils in the denomination, the General Council, the Council on Finance and Promotion, the Council on Christian Education and the Council on Evangelization. This will be a fifth council. If authorized at Los Angeles, it will coordinate all allied agencies now operating within the general range of social service, such as the committees on race relations, public relations, the home, social service, etc. Moreover

all appropriations now made to these committees separately will then be merged into a unified social service budget.

Numerous other detailed items were considered and acted upon. The Council will meet again on April 19, 1939 in Chicago.

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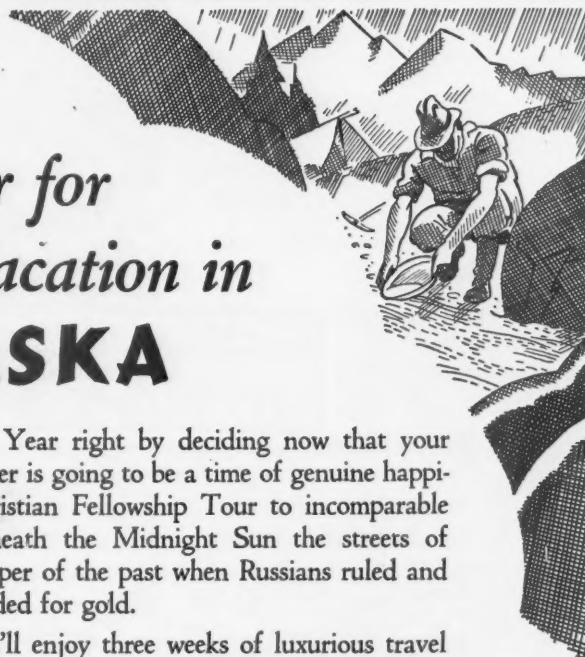
"The CHARLES A. WELLS PROGRAM in So. Bend

was the greatest experience our churches have known for twenty-five years. — He spoke each night to packed houses," said REV. C. CLAYTON BROWNE, Pastor, First Baptist Church, South Bend, Indiana.

The Charles A. Wells Conferences on
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Note: Due to the number of requests for Mr. Wells' time it is necessary that engagements be planned as far as possible in advance.

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THE WANDERING JEW

*Where Can He
Wander Now?*

See article on pages 10-17 in this issue, also the statistical summary of the distribution of Jews throughout the world, on page 9



LEFT: Reproduction of a brilliantly colored poster that was prominently displayed in Vienna last summer, to advertise Vienna's big Anti-Jewish Exhibition. (See page 14)

BELOW: A crowd of Jews of Polish citizenship, expelled from Germany and stranded as exiles in front of the stable outside the Polish railway station at Zbaszyn, on the frontier between Germany and Poland. (See page 12)



International News Photo

MISSIONS

VOL. 30, NO. 1



JANUARY, 1939

Farewell to New Year Optimism



TEN years ago President Calvin Coolidge in his final message to Congress expressed an optimism that today seems fantastic and incredible.

No Congress of the United States has ever faced a more pleasing prospect.

In the domestic field there is tranquillity and contentment, harmonious relations between management and wage earner, freedom from industrial strife, and the highest records of years of prosperity. The requirements of existence have passed beyond the standard of necessity into the region of luxury.

In the foreign field there is peace, the good will which comes from mutual understanding, and the knowledge that the problems which a short time ago appeared so ominous are yielding to the touch of manifest friendship.

The nation can regard the present with satisfaction and the future with optimism.

That was ten years ago. Who today dares speak of a "pleasing prospect"? Instead of "tranquillity and contentment" we have unrest and insecurity. In place of "freedom from industrial strife" there is dispute. Last year 3,740 strikes were recorded in the United States, involving idleness for 1,860,621 workers. Instead of "highest records of prosperity," 10,569,000 persons are still unemployed. As for "necessity" and "luxury," at a federal relief bureau in New York City, as reported in *The New York Sun*, for eight weeks families on relief were handed a pound of stale prunes, a pound of raisins and half a dozen tough old beets. Can this be luxury?

Turning to the foreign field, in place of President Coolidge's "peace" we have the peace of Munich, a peace of fear based on arms and a fatalistic acceptance of the inevitability of war. Instead of "mutual understanding" there is race

hatred and international suspicion, while "good will" is relegated to the discarded vocabulary of obsolete idealism. As for "ominous problems yielding to the touch of manifest friendship," nothing could be more ironically unreal.

What has produced this appalling change? The answer can be summarized in one sentence. The world is losing faith in the reality of God, denies the worth of the human soul, and rejects the saving gospel of Jesus Christ. International isolation, economic mythology, the religion of nationalism, gods of blood and race and state,—these new ideologies are being substituted for God and the world community of His Kingdom.

In this perilous hour, where is the prophetic voice of the Christian church? It must speak boldly and act courageously. It must abandon all quest for its own security, must put away its sinful, divisive sectarianism and in a new spirit of unity and sacrifice, magnify its world mission, the only unifying agency that is still holding our world together when all else is pulling it apart.

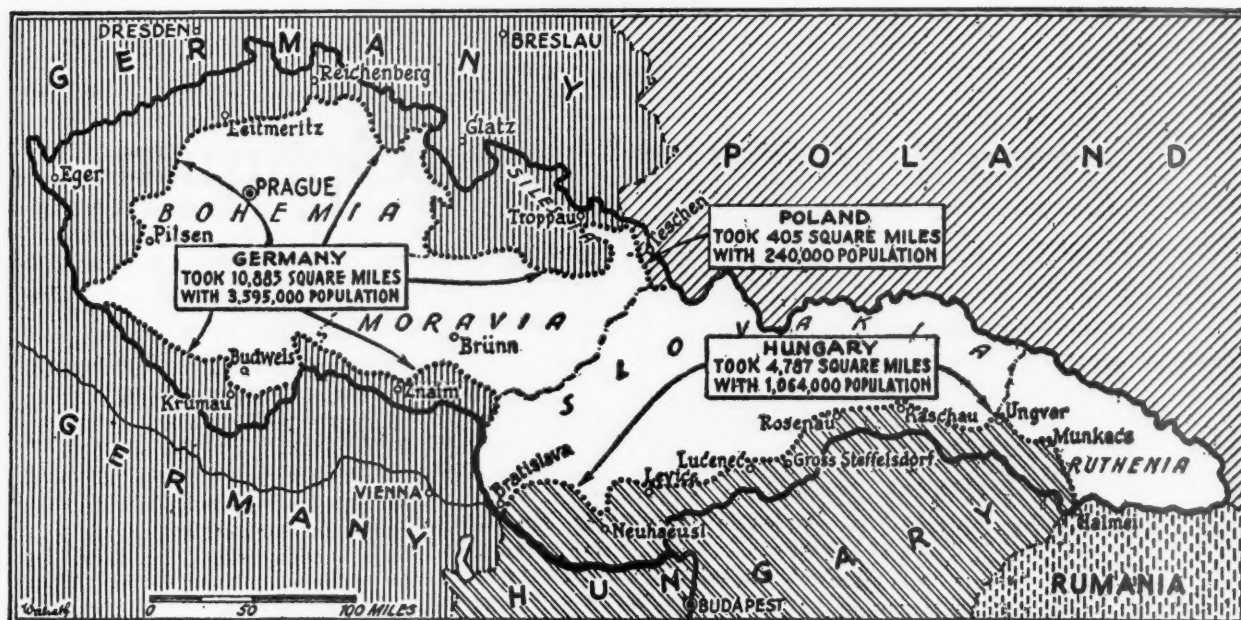
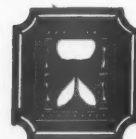
In his Jewish New Year sermon Rabbi David de Sola Pool said in New York's Portuguese synagogue, "If man is to escape disaster and walk in paths to peace and understanding, he must recognize anew the eternal standards of religion and the divine worth in the human soul." That is sound Christian as well as sound Jewish New Year doctrine. Without a return to the eternal standards of religion and without a recovery of the sacredness of personality, for which Christ lived and died, the new year will be but another year of painful disillusionment.

Not in our time has a new year brought so grave a peril and so great an opportunity to the Christian church and its world mission.



The World Today

Current Events of Missionary Interest



Courtesy of the New York Times

Czechoslovakia as it was and as it is, following its dismemberment by Germany, Hungary and Poland

A Disillusioning New Year for Czechoslovakia

CONFRONTED with overwhelming economic and social readjustments, as well as an acute refugee problem, Czechoslovakia does not anticipate a Happy New Year. After the recent bloodless yet painful surgical dismemberment, what is left of the country appears in the geography of Europe as outlined in the accompanying map. About 15,000 square miles of territory and 4,700,000 people have been transferred to Germany, Poland, and Hungary, leaving a small, peculiarly shaped land of less than 40,000 square miles and barely 10,000,000 population. This transfer has caused also a severe adjustment in the religious situation. Many churches and congregations have been severed from their previous organized religious life. The total number is not yet known. The Church of Czechoslovakia, for example, lost 12 parishes, 20,000 members, 30 preaching stations, and property valued at 4,000,000 Czech crowns (approximately \$136,800). Of all denominations probably 50 churches, including several Baptist, are in the transferred areas. The economic dislocation has brought real hardship to the churches that remain. All have been burdened with the care of refugees and other relief needs. As a "thank-offering"

for the preservation of peace in Europe through the Munich Pact, the Baptists of England sent more than \$1,000 to the Czechoslovak Baptists for the relief of "distressing cases of personal suffering." Northern Baptists, through the Foreign Mission Board, have sent \$200. A report is shortly expected from the Board's European Representative, Dr. W. O. Lewis, who recently visited Czechoslovakia to survey the new situation.

Russia Omits Religion in the New Census of 1939

ON January 17th of this New Year the Soviet Government will take another census of its estimated 175,000,000 population. The last census, taken two years ago, on January 6, 1937, by 1,200,000 carefully trained census takers (See *MISSIONS, January, 1937, page 6*), was nullified by the government on September 25th of that year. The census figures were not published and the results were declared "defective and in contradiction to statistical science." No further explanation was given. The real reason is still a mystery. It is generally assumed that the census had revealed an embarrassingly larger number of adherents to religion than the government had expected. Publication of the figures would thus have revealed the failure of the anti-religious cam-

paign. Support of this theory was seen in the new anti-religious campaign in the spring of 1937. The new census blank for 1939 asks no questions concerning religious adherence. Another marked change is the absence of questions concerning social origin, such as aristocracy, bourgeoisie or proletariat. People will be required to reveal only their present social position, whether they are now workers, individual farmers, collective farmers, clerical workers or non-toilers.

The Wandering Jew Has Wandered Far

IN connection with the article, "The Wandering Jew —Where Can He Wander Now?" on pages 10-16, the following tabulation from a recent issue of *The Christian Evangelist*, showing the present distribution of Jews throughout the world, will be of interest:

UNITED STATES..	4,228,029	SOUTH AFRICA...	95,000
POLAND.....	3,028,837	TURKEY.....	81,280
RUSSIA.....	2,676,109	GREECE.....	72,791
RUMANIA.....	728,115	EGYPT.....	72,550
NEAR EAST.....	514,269	BELGIUM.....	60,000
GERMANY.....	499,682	TUNIS.....	59,485
HUNGARY.....	444,567	ABYSSINIA.....	51,000
CZECHOSLOVAKIA	356,830	ITALY.....	47,825
GREAT BRITAIN.	300,000	PERSIA.....	40,000
ARGENTINA.....	260,000	BRAZIL.....	40,000
FRANCE.....	240,000	INDIA.....	24,141
AUSTRIA.....	191,408	AUSTRALIA....	23,553
MOROCCO.....	161,312	MEXICO.....	20,000
NETHERLANDS..	156,817	CHINA.....	19,850
CANADA.....	155,614	CUBA.....	7,800
LITHUANIA.....	155,125	SPAIN.....	4,000
ALGERIA.....	110,127	NEW ZEALAND..	2,591

From his ancient ancestral home in Palestine the Jew has traveled far and wide across the earth. In legend and fact he has been THE WANDERING JEW.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

THE NOTION PERSISTS that, like the age of a man's body, the age of his mind and soul is measured by years. Nothing could be farther from the truth.—*President Nicholas Murray Butler.*



IT IS AN EASY THING TO FILL CITY SQUARES with crowds of people who hate foreign nations; yet you could not get one-tenth of these demonstrators to display a love of their own country in a similar manner.—*Monsignor Fulton J. Sheen.*

Burma Baptists Protest Against Baptist Suppression in Rumania

IT IS heartening to observe how Christians on mission fields, the "younger churches" as they are called, evidence a growing awareness of what is going on in the world and its significance for the Christian missionary movement. Indicative of that is the following resolution adopted by the Baptists of Burma in their 73rd annual Convention:

WHEREAS, The new constitution of the Government of Rumania promised complete religious freedom; and

WHEREAS, The news was received by us with relief and joy and the hope that our Baptist brethren in Rumania would now enjoy the religious freedom that is fully accorded to them in all civilized countries in the world outside Russia; and

WHEREAS, We have now learned with consternation of the order of the Rumanian Government (Decree 26028 of June 14, 1938), which places so many requirements and conditions in the way of Baptists as completely to militate the promise of religious freedom held out to them in the new constitution; be it hereby

Resolved, That we, the Baptists of Burma, representing 17 races having fellowship in more than 1500 Baptist churches with more than 250,000 members and adherents, and assembled in the 73rd annual meeting of our Convention, having heard with sorrow and surprised indignation of the continued sufferings of our fellow-Baptists in Rumania, unhesitatingly unite with Baptists everywhere to protest most strongly against this new form of repression, and we request that the Executive Committee of the Baptist World Alliance present this protest to the Government of Rumania in the name of the Baptists of Burma.

This issue of MISSIONS goes to press before December 15th, the dead line of the Rumanian Decree. Regardless of whether the Decree becomes effective or is annulled, the Baptists of Burma deserve high praise for their solicitude, their protest and their concern for religious liberty.

ALTHOUGH MANY MEN HATE us and wreak their enmity upon us, we shall not give them hatred for hatred. We shall strive to see in them misguided children of God and shall pray for the day when they, too, will return to brotherly love. We shall hate the sin, but not the sinner.—*Rabbi Abraham Brill.*



A PEOPLE WHO NEVER LOOK to the past will discover that the future will not look back to them with gratitude.—*Rev. Joseph R. Sizoo.*

THE WANDERING JEW

— WHERE CAN HE WANDER NOW? —

Observations and reflections on the plight of the Jew in Europe and the rising tide of anti-Semitism

By WILLIAM B. LIPPARD

THE afternoon train for Czechoslovakia was about to depart from Vienna. Its dozen third class cars were packed to capacity with passengers and luggage. On the station platform the usual crowds of friends and relatives were engaged in last minute felicitations and through the open windows were shaking hands in final farewells. The station master, signal baton under his arm, watch in hand, stood ready to signal the engineer to proceed.

Comfortably seated in a second class compartment I was observing the scene with absorbing interest. Opposite me sat a woman returning to her home in Czechoslovakia.

"Do you see those people over there?" she asked.

Looking in the direction she indicated, I saw a small group of elderly people standing apart from the crowd. Their eyes were wet with tears. Some were weeping silently. Others, unable to control their emotions, were sobbing audibly in obvious dire anguish of soul.

"It is heartbreaking," continued my fellow traveler. "This has been happening every day since Austria was joined to Germany. Those people are Jews. Their sons and daughters are on this train. The old Jews cannot leave Austria. The young Jews are going to Czechoslovakia hoping there to find no anti-Semitism. Once across the frontier, they cannot return. So this means a final parting, a permanent separation. That is why those old Jews weep."

A moment later came the station master's signal. Slowly and then with increasing speed the train started on its way to the Czechoslovak frontier. Later in the afternoon when Vienna was far behind, I left my compartment and walked through the train. Laboriously I made my way along the crowded third class corridors. In one of the congested compartments sat the young

Jews, silent, mournful, dejected, the personification of despair. As I returned to my own compartment and recalled the scene on the station platform, it dawned upon me that back in Vienna I had witnessed a 20th century re-incarnation of The Wandering Jew.

For more than 700 years Europe has known this medieval legend. It is the mythical tale of a



Main entrance to Vienna's Anti-Jewish Exhibition.
See page 14

MISSIONS •

RIGHT: *The old market place in Warsaw. At the left begins the Jewish quarter where 350,000 Jews of Warsaw live under conditions of indescribable congestion. See Dr. Conrad Hoffman's description on page 16*

BELOW: *A Jew with his wife and all their belongings in the little hand cart, starting out as refugees to wander. But where?*



Jew who lives on and on and who wanders forever across the earth until the Day of Judgment. Why has this terrible fate befallen him? During that agonizing walk to Calvary, so the story runs, Jesus stopped for a moment to rest and to shift from one shoulder to the other the heavy burden of the cross. Under its weight he was fainting from weariness and pain. It happened in front of a house. Its Jew owner was holding up his child so that he might see the Nazarene on his way to crucifixion. Instead of taking pity on Jesus, the Jew insulted him. Then in zeal and rage and to gain credit among his fellow Jews and the Roman soldiers, he rudely shoved Jesus along his way. Turning to his tormentor, Jesus with majestic dignity is reported to have said, "I shall stand and rest, but thou shalt go on to the last day." And so for 1900 years this unhappy, legendary Jew has been a wanderer.

According to Dr. Desmond Morse-Boycott in *The Living Church*, the first reference to the legend is recorded in the year 1228 when the story

appears to have been brought into Europe from Armenia. Since then the wandering Jew is alleged to have been seen on many occasions and in numerous places. In 1242 the Bishop of Tournay is reputed to have seen him in Cologne. In 1547 the Bishop of Schleswig claimed to have talked with him at the close of a church service. Quoting from Dr. Morse-Boycott, the Bishop described him as follows:

He was a tall man with his hair hanging over his shoulders and he stood in the church during the sermon, beating his breast and sighing. In spite of the bitter cold he wore no other clothing than tattered hose and a thin coat with a girdle. He seemed about 50 years old.

In 1575 two Spanish noblemen declared they saw the wanderer in Spain. In 1599 he was reported in Vienna and in 1700 in Oxford. Here the university professors questioned him and were impressed by his ability to converse in many languages, his amazing knowledge of history, and his alleged acquaintance with famous historical characters such as Saladin, Tamerlane and others. Later this mysterious wanderer is reported to have been met in various other countries, France, Italy, Hungary, Poland, Russia, Sweden. The last recorded instance was in 1868 when a Mormon claimed to have met him in Salt Lake City! In most cases the wanderer gave his name as Ahasuerus.

How far the story of the alleged appearances of this weird, mysterious figure is entirely fantastic fiction, and how far the appearances were actual impersonations by clever imposters who hoped to derive some benefit by posing as The Wandering Jew, must be left to conjecture.

Such is the medieval legend of The Wandering Jew. And today we are impressed again with the fact that truth is stranger than fiction. For no wandering Jew of medieval fiction can surpass the pitiful reality of the wandering Jews of today. Since the time of Pharaoh in Egypt, the Jews have been victims of oppression. Throughout the centuries, under pressure of economic needs and to escape persecution by so-called Christian people and their so-called Christian governments, the Jews have wandered. In small companies or in vast hordes, they have moved across the lands of Europe and to the uttermost parts of the earth. They have wandered even into the Far East. The famed traveler Marco Polo wrote of having seen Chinese Jews. They are mentioned as having been in Peking in the year 1329. And much earlier than that, in the 9th century, the Jews are reported as having been massacred by Tartar tribes in the far interior of China. Thus the young Jews, sitting silently and dejectedly in the Vienna train, were today's counterparts of their migrating ancestors of yesterday.

During the past five years an ever rising tide of anti-Semitism has been sweeping over the world. It is like a monstrous plague. Thousands of Jews, who for generations have lived peacefully in various cities and towns in Germany, Austria, Poland, Hungary, Rumania, Italy, and Czechoslovakia, are being forced to migrate. Only an American whose soul was thoroughly calloused could fail to have had his sympathy aroused by the ruthless Jewish deportation late in October when more than 10,000 Polish Jews were shipped from Germany back into Poland. The Polish government had ordered the renewal within 48 hours of all passports of Poles living in foreign lands. Germany feared that failure to renew their passports would make these Polish Jews undeportable. At four o'clock in the morning thousands of them were reported to have been pulled out of their beds, packed like cattle in railroad cars, and without food, baggage, or money, except the permitted 10 German silver marks per person, were transported across the Polish border and dumped in frontier railroad stations or left in open fields. The chilly nights of autumn were upon the land. Had not the Jews in Poland promptly come to the rescue with

improvised shelters and food, hundreds of these refugees would have died of starvation or exposure. Of course no one can deny the right of any government to deport aliens, especially if they are likely to lose their status as citizens of their own country and become public charges. The United States deports undesirable aliens, immigrants who have entered America illegally, or any others who are likely to become public charges. But Ellis Island provides at least some measure of comfort for these deportees until a ship takes them back to their native lands. They are not dumped off a train into an open field to freeze or packed into a cow shed to starve.

Inhuman as was this mass deportation in October, it was mild in contrast to the mob violence that swept across Germany in November. The world will not soon forget the orgy of frightfulness that followed the shooting of a German Embassy officer in Paris by a half-crazed Polish Jew. He was only 17 years of age and was prompted to his murderous deed by the suffering of his parents who were among those to be deported to Poland. There is no need to repeat in detail the stories of damaged, gutted, destroyed or burned synagogues and of hundreds, perhaps thousands of Jewish shops smashed by organized bands of German youths, all of which were reported in the American press. This "mass vengeance against a whole race," declared *The Boston Transcript*, proves that "the days of 1938 are essentially no better than the Middle Ages."

And yet the October deportations and the November violence are only spectacular incidents in the long story of Jewish persecution. After nearly six years of Nazi anti-Semitism, the position of the Jew in Germany today is extremely precarious. All shops and businesses still owned or operated by Jews, display in their windows the official sign JEWISH BUSINESS. Those not under control of Jews carry the sign ARYAN BUSINESS or GERMAN BUSINESS. One morning I walked along the main street in Innsbruck. Shop windows featured these racial designations. Not content with the official labels, some Germans during the preceding night had chalked the single word JUDE! across the window of a high class shoe shop. The huge white letters were large enough to be seen at a considerable



LEFT: A German shop with the sign pasted in the window stating that it is an Aryan business

RIGHT: A Jewish shop with the sign stating that it is a Jewish business



ABOVE: The medieval town of Dinkelsbühl in Southern Germany serves notice that Jews are not desired. The sign is affixed to a pole at the entrance to the town



distance. Obviously no German would dare patronize that shop. Its only customers were Jews. This meant a drastic reduction of patronage and eventual bankruptcy or disposal of the business to a German.

In this way an unknown number of Jewish businesses in recent years have been liquidated, gone through bankruptcy, or by forced sale and at ruinous prices transferred to Germans. In Berlin, I made several purchases in the great WERTHEIM department store. For many years it was Jewish. Now it is entirely under Aryan management and control. Paradoxically the new management has retained the Jewish name. The name WERTHEIM, Jewish as it is, apparently is still a good will asset!

In numerous other ways the German Jew is the victim of discrimination. He can practice medicine or law only among Jews. He is debarred from first class hotels and restaurants over the doorways of which appear signs, JUDEN NICHT ERWUNSCHT, which means Jews Not Wanted. The signs reminded me of a sign that I

had seen over the entrance to a riverside park in Shanghai. It read DOGS AND CHINESE NOT ADMITTED. In this racial discrimination Germany is imitating the Jim Crow regulations against the Negro in the South and increasingly in hotels and restaurants in the North. And so strong is the anti-Semitic feeling that every person in an official position must submit proof of ancestry as far back as 1800 showing no trace of Jewish blood.

By various financial regulations the Jew is being driven into poverty. The tax reduction for minor children is not to be granted to Jewish parents in 1939. With uncanny ingenuity the government makes the tax burden on the Jew still heavier. During the six months from April 1, 1938 to September 30, 1938, as reported in *The New York Times*, Germany collected a total of 111,701,113 marks, approximately \$45,000,000, in "escape taxes" based on the 25 per cent imposed on the possessions of all persons leaving or suspected of planning to leave Germany. Most of these people are Jews. And so severe are the

regulations concerning the exporting of capital that a Jew leaving Germany can take with him only a pitiful fraction of his former possessions.

At the time of my visit last summer the greatest single manifestation of anti-Semitism in Europe was the Anti-Jewish Museum in Vienna. By comparison the anti-religious museum which I had visited in Moscow in 1930 (See *MISSIONS*, December, 1930, page 675) was crude and elementary. Here in Vienna an enormous building had been converted into an exposition palace. Over the main entrance was a huge, horrid caricature of *Der Ewige Jude*, THE ETERNAL JEW. (See picture on page 10.) Divided into 24 immense rooms, each room in this mammoth hall featured some phase of the anti-Semitic campaign. Here was set forth the history of anti-Semitism from the days of the early Romans until now; a chronological record of the expulsion of Jews from 1276 to 1938; quotations from Luther, Bismarck, Frederick the Great, Marie Therese, Pope Innocent III and many others evidencing anti-Jewish prejudice or hatred; a long, gruesome movie film showing the cruelty of the Kosher slaughtering of animals; room after room with walls covered with pictures, charts, diagrams, graphs, photographs illustrating Jewish control of literature, the theatre, radio broadcasting, the clothing industry, medicine, law, the press, the courts, etc. Especially designed to arouse feeling was a series of pictures featuring sweatshop employment, poor quality of output, cutthroat prices and the ruinous competition with legitimate industry. An enormous photographic enlargement covering an entire wall showed the triumphal entry of Adolf Hitler into Vienna with Viennese Jews in flight. Another huge pictogram set forth the Jewish population of New York, London, Paris, Berlin, Vienna, Budapest, Warsaw and Rome. This immense array of material was arranged with consummate skill, superb artistry and masterly exhibition technique. All the resources of psychology and the tricks of scientific propaganda were mobilized to accentuate the campaign against the Jew. This enormous exhibit was being visited by thousands of Germans every day.

Nevertheless, let us not heap condemnation upon Germany alone. What makes the plight of

the Jew more tragic is that anti-Semitism is spreading through all Europe. In Switzerland I learned of anti-Jewish feeling because of the steady influx of Jews from Germany. In Italy a well organized government campaign against the Jew is under way. Poland hopes to settle the Jewish problem through mass emigration, in curtailing Jewish rights, and enforcing economic discrimination. Apparently by a new, quickly enforced passport regulation, Poland hoped to prevent the return of Polish Jews living abroad. Prompt action by Germany, with the dire results already described, brought a temporary postponement. There is increasing anti-Semitism in Hungary. A single illustration will suffice. A modern streamlined train runs between Vienna and Budapest in three hours. Formerly it made no stops in either direction. Customs and passport examinations were made in the Vienna or Budapest terminals. A traveler on the train informed me that now it stops daily at the frontier. Every Jew is taken from the train and sent back either to Vienna or Budapest. He cannot cross the frontier. Likewise in Rumania, which has always had a large Jewish population, anti-Semitism is on the increase. Here the feeling is not so much racial or religious or nationalistic, as it is economic, comparable to American sentiment against Japanese on the Pacific Coast. Since Rumania is certain to come increasingly under German influence, the Jewish problem will emerge as racial as well as economic. In discussing this question a German in Vienna, whose business requires occasional visits to Rumania, told me he must possess not only a German passport but also an *Aryan certificate* proving that he has no Jewish blood in his veins. He told me also that any Jew now leaving Rumania, even with a Rumanian passport, cannot return.

Against that picture of anti-Semitism in Europe the statistical record of present Jewish distribution should be of interest. According to a summary in *The Methodist Protestant Recorder*, the world's Jewish population totals 15,300,000 of whom 4,228,029 live in the United States, 3,028,837 in Poland and 2,676,109 in Russia. Rumania, Hungary and Czechoslovakia account for nearly 2,000,000 more. The Baltic states include 200,000, Yugoslavia about 100,000, while a large Jewish colony in South Africa, comprises

mostly Jewish immigrants from Lithuania. Approximately 500,000 Jews are scattered in Palestine and adjacent countries. Six years ago there were about 600,000 Jews in Germany and 220,000 in Austria. Today only 500,000 remain in Germany and 190,000 in Austria. During these six years approximately 200,000 German Jews migrated to Palestine, America, France, South America and in smaller numbers to other lands. Last year 25,000 Jews succeeded in getting out of Germany.

Early in November an Italian steamship brought 15 German Jewish refugees to Shanghai. All had previously been financially prosperous in Germany. Now they were destitute, having been permitted to leave Germany with only 10 marks each. Several hundred others are reported to have secured passport visas and are planning to migrate to China as soon as transportation can be arranged.

What irony is here revealed—war torn, ravaged, poverty stricken China becomes a haven of refuge for the Jew! It is also grotesquely fantastic. In migrating from Europe to China the Jews are fleeing from a so-called Christian continent to a non-Christian continent.

Looking back across the centuries since the original dispersion of the Jews by the Romans, never and nowhere has the Jew been really safe. For a period of years he may feel safe and established, as he must have felt in Germany or Austria or Italy. Then suddenly, almost overnight, his position becomes dangerous. His fate may be anything from social ostracism to starvation, exile, death from mob violence or suicide. In Switzerland a man, who had been in Vienna last March, shortly after Austria was joined to Germany, told me that during that first week of the merger, there were so many suicides, largely among Jews, that the Vienna health department had to limit funerals in the cemeteries to only four minutes each. And in our concern over Europe we must not overlook the danger to the Jew elsewhere, notably in Palestine where since last August more than 800 Jews are reported to have been killed.

This horrible anti-Semitism is spreading to America. Here we do not murder Jews nor affix labels to their shops, nor limit their doctors and lawyers the right to practice, nor discriminate

against them in taxation. But we ostracize them socially, deny them admission to our best hotels, blackball them in our clubs, limit their enrollment in our universities, and in various other ways, familiar to anyone who observes or thinks, we manifest our anti-Semitic feelings. Now and then, even in the United States, an incident in anti-Semitism occurs that seems utterly incredible. In a recent address President Nicholas Murray Butler of Columbia University, as reported in *The New York Sun*, said,

Not long ago it was reported to us that a bacteriologist employed by the Detroit Board of Health had just been dismissed for failure to report a request made of him by a secret society that he provide it with typhoid germs to be inserted in the milk sold to Jews. What church or school or family taught any one that?

What to do about anti-Semitism is a world problem. In Europe last summer delegates from 27 nations met in a conference on intergovernmental refugee relief. All recognized the gravity of the problem. Everybody talked sympathetically but nobody was prepared to do anything. As chairman of the conference, Mr. Myron C. Taylor, former head of the United States Steel Corporation, predicted that at the present rate of immigration, it would take 16 years for the remaining Jews in Germany to get out and settle elsewhere. He urged a four-fold program, (1) cooperation by the German government in permitting the Jew to take his possessions with him; (2) temporary refuge in adjacent countries; (3) training schemes to help make the Jewish immigrants self-supporting elsewhere; and (4) active help of "countries of settlement," where refugees can find new homes. It is a grand program but without "countries of settlement."

When the Paris police arrested the Polish youth who shot the German Secretary of the Embassy, the young Jew tearfully exclaimed,

Being a Jew is not a crime. I am not a dog. I have a right to live and the Jewish people have a right to exist on this earth. Wherever I have been, I have been chased like an animal.

Perhaps he will spend the rest of his life in a French prison. Perhaps some winter morning at dawn the swiftly falling guillotine will exact the penalty for his crime. Nevertheless, what he said is true. Being a Jew is not a crime. No Jew de-

serves being chased like an animal. Race prejudice, anti-Semitism, Jew-baiting, or whatever it is called, is one of the most hideous blots on our civilization. "For the Jew," writes Dr. John Haynes Holmes, "is a living embodiment of all that is most grievous in Christian history. For a Gentile to come into the presence of a Jew is to feel himself embarrassed, stricken with shame, convicted of sin."

In describing conditions among the Jews in Poland, Dr. Conrad Hoffmann writes,

I saw human beings, young and old, who were more like vermin than anything else. And yet each one was

loved by a mother and is loved by God, for hidden somewhere within the filthy exterior of everyone of them is a human soul. All our talk of Christian philanthropy fades into nothing in the face of human need and sordidness such as I have seen here. No wonder people become communists.

And until an aroused Christian conscience supported by constructive Christian action removes the curse of anti-Semitism from our world, our civilization will be neither civilized nor Christian.

Fiction or truth, legend or fact, the world still has THE WANDERING JEW.

But where can he wander now?



BACK IN HANGCHOW

A return visit to Hangchow, one of many cities in China that were frequently bombed by Japanese airplanes and are now occupied by the Japanese Army

NOTE.—To understand the background of the situation described in this brief narrative, readers should read again E. H. Clayton's article, "An Air Raid Is a Terrible Thing," in MISSIONS, April 1938, page 202—ED.

THE destruction of war is not very marked as one returns to Hangchow by train. However, from Kashing to Hangchow all trees and other obstructions have been removed from each side the right of way for a distance of 100 yards. The railway station is, of course, a mere shell. I was

By A. I. NASMITH

so interested in the methods used to disinfect the passengers on my arrival, that I hardly noticed this structure from which I had so many times embarked for Shanghai.

The area about Yan Hsing Gyiao seems like Chapei. There is practically no life at all near the Chientang River. Many buildings have been burned or otherwise demolished. Japanese sentries at the entrance to the long pier waved us back, indicating by expressive gestures that

shells might drop on us at any time. This was probably mostly to frighten us away.

When I looked up the Sacred Heart Hospital near the Tai Ping Gate of the city, I seemed again to be in Chapei. I noticed also the ruins of Chekiang University and of a Government School near there. I was told that much of that destruction had been done by Chinese, who did not wish to leave anything for the Japanese.

Once during my month's residence martial law was proclaimed near Wayland Academy. For two hours all traffic was stopped, Japanese police or soldiers taking the place of the Chinese police usually on duty at the street corner. The occasion was the passing of 20 army trucks.

Hangchow is a dead city. This is the frequent remark made by the Chinese and by the missionaries who have been accustomed to the busy life of the city. Many streets are almost deserted. Few of the better class families are seen. There is no business. Of course Main Street and some of the tea shops near West Lake seem well patronized, and at midday most of the important streets show a fair population, but it is all in marked contrast to the former glory of this famous city. A few buses run, but seem to be empty. I do not know whether this is due to a deliberate boycott or whether the people in the city are too poor to ride. The Post Office is about to re-establish parcel and money order service. The train service has been greatly improved. Steam trains with six or seven cars make the trip to Shanghai in about five hours. Half of one car is for second-class passenger accommodation, the other half for the military.

In general the Japanese attitude toward foreigners, if not friendly, is one of indifference. Occasionally something happens that is not so pleasant. One day at the railway station in Hangchow two Britishers, another American and I, at the order of the Military Police, were not allowed to leave the platform. When finally we were permitted to go, both the ticket receiver and the military police muttered in English, "Mistake, Mistake." We tried not to show any interest. Such happenings are not infrequent.

There are horrors still. One hears echoes of the time of terror. A middle-aged Chinese woman came to get \$10 sent to her through me. I asked about how she had fared by remaining at home

all the days of the first occupation. She did not have time to get to Wayland Academy for refuge. It was not pleasant to hear her reply. And we still hear of massacres in nearby villages. In one case 20 farmers were carrying produce and were ordered by Japanese soldiers, whom they met, to take it to the Japanese camp. The 20 men were then lined up and shot by machine guns.

Nevertheless, the Japanese are sensitive to criticism. A few days ago Hangchow Christian College protested to the Military Police that the dairymen was being relieved of his milk bottles by Japanese sentries on his way to the city to sell his milk. Occasionally he was paid a small sum, but usually he was simply robbed. On receiving this protest and finding it was true, the men involved were tied up and severely beaten. Furthermore, an officer came to the college and spoke of how ashamed he was to have anything like that happen. He seemed anxious not to have it reported to the papers nor to the American Consul. I only wish there were more occasions for praise of the Japanese officers and men.

Bishop Curtis remarked that "The problem for civilian relief is so difficult that one does not know where to begin. Missions are doing all they can through their churches." Mr. Wang Yih Yien at our place has given rice to 100 families from our Convention Relief Fund. Sister Bowlby of the Catholic Sacred Heart Hospital said she was sorry to discharge patients who had no food to eat. Some who come to the clinic are suffering mostly from lack of nutrition. She usually gives one free meal a day in the winter to 100 people. She hopes to help 500 this year.

In spite of it all, our churches are carrying on. About 50 attend our own church where 12 are ready for baptism. Pastors feel the difficulties of the situation. One pastor commented, "Whatever we do we are criticized. Some Chinese wonder why we are willing to remain in an occupied city, hinting that we are trying to save our own possessions; but our work is here and we must remain with our people. When I tried to help out a Japanese photographer by letting him take passport pictures in the church yard, the neighbors criticized me for helping the Japanese furnish the dog license tags they must wear. And so it goes."

Earthquake, Fire, and Flood

By

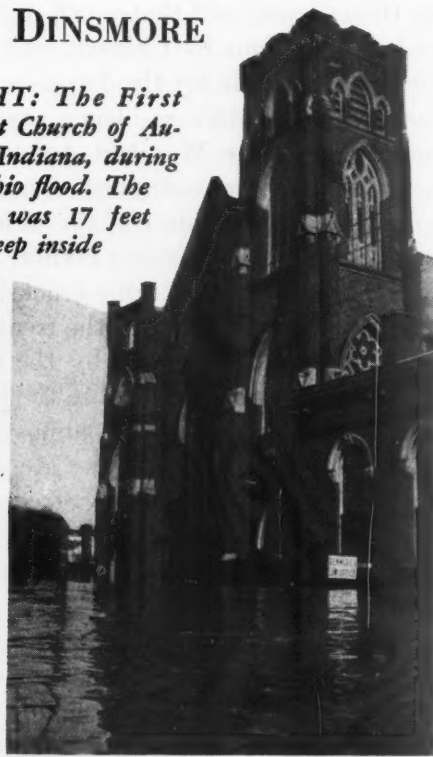
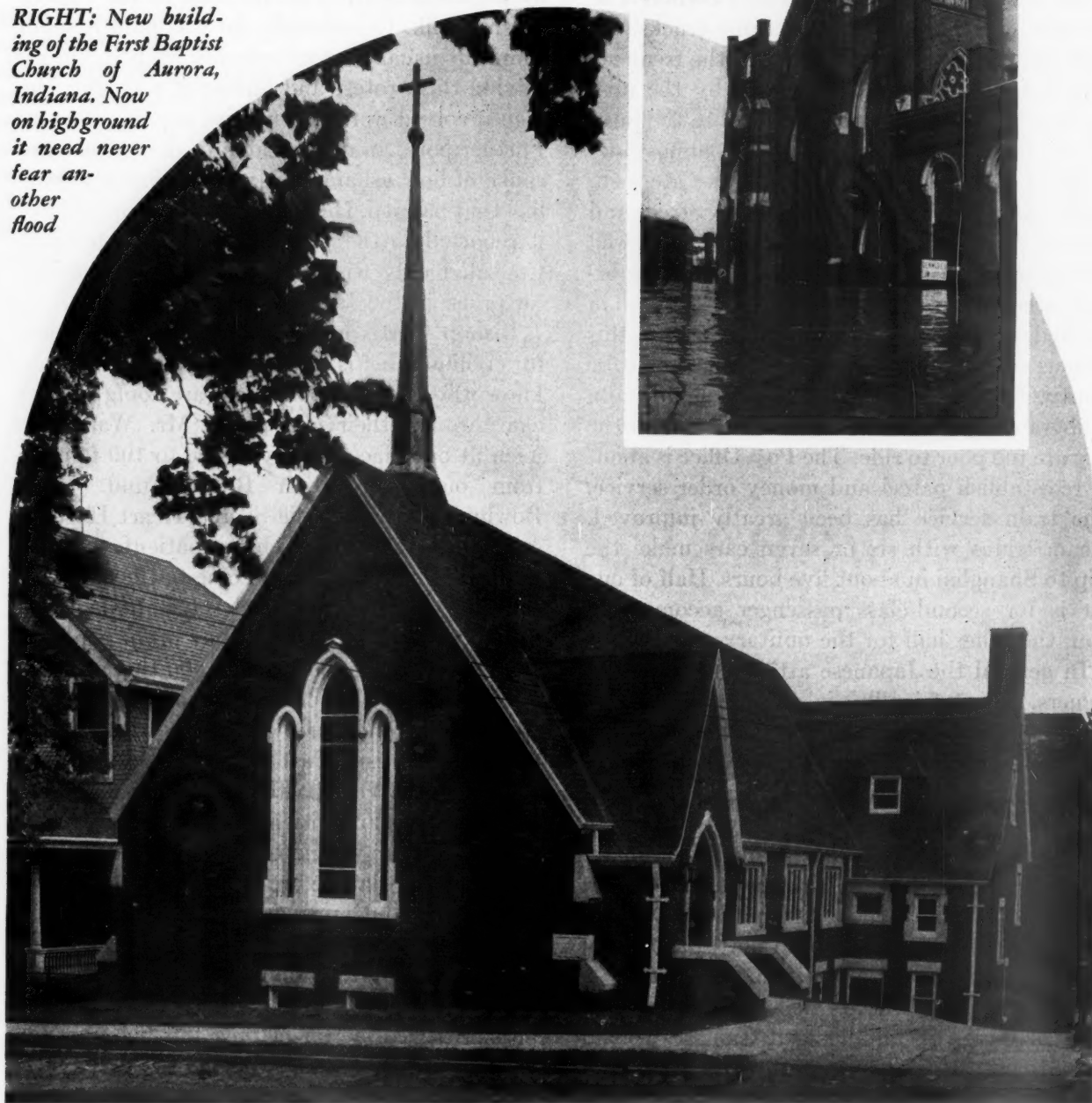
CARLOS M. DINSMORE

The story of a unique ministry to Baptists from Maine to California in the repair and rebuilding of churches that were damaged or destroyed by earthquake, fire and flood

EARTHQUAKES and fire are no respecter of buildings. In the spring of 1933 there was an earthquake in Southern California which more or less damaged 25 Baptist church buildings. An appeal for aid came to the Home Mission

RIGHT: The First Baptist Church of Aurora, Indiana, during the Ohio flood. The water was 17 feet deep inside

RIGHT: New building of the First Baptist Church of Aurora, Indiana. Now on highground it need never fear another flood



Society from the State Convention. The Society helped to make a survey of the situation. When the State Convention and the Society pooled their financial resources it was possible to give assistance to each church that was in distress.

Three years later there was an earthquake in Montana and the Baptist church at Helena was damaged. The Society's representative examined the building. With a loan of some money and counsel in regard to plans for rebuilding, the church now has a much better edifice than it had before the quake.

Every year some church buildings are destroyed by fire. Usually the insurance is not enough to restore the edifice with needed improvements. Then an appeal comes to the Society. In some cases the church does not need to borrow any money. But in nearly every instance there is need of assistance and counsel in working out plans for a new building.

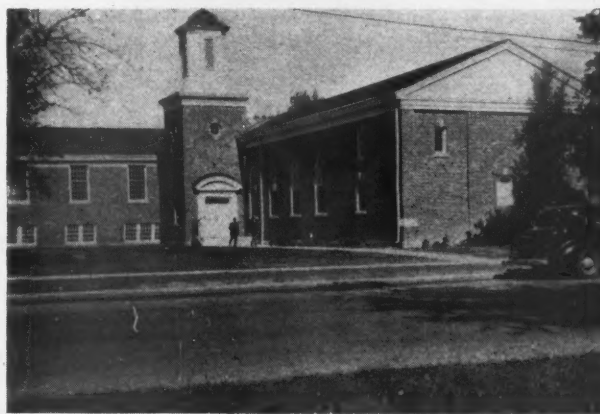
When the historic old church building burned at Ypsilanti, Michigan, the members were faced



All that remained of the First Baptist Church of Ypsilanti, Michigan, after a disastrous fire

with a number of new problems. Should they rebuild on the old site? If not, where should they go? What kind of an edifice ought now to be built and what would it cost? Where would they get the money? The insurance was not enough to meet more than one-half the cost of rebuilding. So the State Convention and the Home Mission Society were called in. They enabled the Baptists

of Ypsilanti to profit by the experiences of other churches in Michigan and in the Northern Baptist Convention. They purchased a new site in a different section of the city. Recently they dedicated a beautiful new edifice.



The spacious and attractive new Ypsilanti Church

In Farmington, Maine, one Sunday morning as the pastor's family were about ready to go to church, word came that the Baptist church building was on fire. This was the chief excitement in Farmington for that Sunday. Scarcely a person in the church had ever had any experience in erecting a church building. For the great majority of church members such an emergency happens only once in a lifetime. At once suggestions of all kinds began to come in. A number of good architects were suggested. But none of them had any experience in building church edifices. After the confusion was over the pastor wrote to the Home Mission Society. The edifice secretary went to this attractive town in Maine. Several conferences were held. As a result a program was worked out, and the church is proceeding with confidence.

North Bend, Washington, is a town of about 600 inhabitants. The only church building was the Baptist and it was in a very bad condition. The young pastor thought that for his church to serve the entire community the edifice should look more like the House of the Lord, both outside and inside. He called together a representative committee of the community and told them what he wanted. They were interested. At the suggestion of his state secretary he wrote to the Home Mission Society. A visit by the edifice secretary soon followed. Contact was made with a



New edifice of the First Baptist Church in North Bend, Wash.

fine Christian man who likes to work out plans for church buildings and knows how to do it. The Society loaned the church some money, studied the plans when drawn, with the result that on the first Easter Sunday after dedication, the attendance at church during the day exceeded in number the total population of the town. The new building looks like a place in which anyone would be glad to worship God.

One of the largest and best known churches in the Northern Baptist Convention wrote to the Department of Edifice Funds of the Home Mission Society one day and said, "We need more room for our growing Sunday school and must do some building but we do not know where to begin or how to start. Can you help us?" There was a conference with the officers of the church and the experience of many other churches was shared.

In Wyoming there is a small town by the name of Powell. The church had started to build without sufficient means and so the building stood there only partly erected which of course did not help much in the work of the Kingdom in that town. The time came when a colporter who had had a good deal of experience with buildings was sent to this field. His salary was paid by the Publication Society and the Home Mission Society. The Society loaned to the church some money as well as the worker. After a few months a very beautiful edifice was dedicated.

Two years ago the Ohio River went on a rampage. Cities and towns were flooded. As soon as possible after the waters had receded a survey

was made in cooperation with the secretary of each state bordering on the river, to see what damage had been done to Baptist churches. Each of the four states raised special funds for flood relief. The Home Mission Society released some money and raised more from the churches. Every church that needed help was given assistance. As a result three churches now have an entirely new edifice. Each one is located on ground so high that the water will never again reach them. The Society helped with the plans for each of these buildings. A number of other churches were helped and are in better condition now than they were before the muddy waters went to church.

One Negro Baptist church was damaged. A white man in the community with a good Irish name, a member of the Roman Catholic church and an officer of a liquor distillery, was chairman of the committee to raise the money to repair the building. Why? Because one of the deacons of that church has been his personal chauffeur for a number of years with so much satisfaction that he wanted to help Henry's church.

Did you ever see Yuma, Arizona, on the map? You will find it in the southwest corner of the state. When you cross the bridge at the edge of the city you are in California. The Baptists there have a fine location but their building was very far from adequate. They could not accommodate all the classes in the building on Sunday. Some were obliged to meet outside. They did not think it was possible for them to erect a new building. The Home Mission Society secretary was asked to come and see them. A study of the field was



Old edifice of the First Baptist Church, Yuma, Arizona

made. At a conference of the leaders of the church some financial resources were discovered that were unknown to the church. The Society helped them secure suitable plans for a new edifice with the result that now they have one of the best buildings in that section of the state. Moreover, the influence of the church in the community has been greatly strengthened.

From countless communities across the territory of the Northern Baptist Convention come

these words: "We need more room. How can we get it? Where can we borrow some money?" It is a cause of gratitude that consecrated men and women of other years saw the strategic importance of helping churches secure adequate edifices in which to work. So these friends made special contributions to the American Baptist Home Mission Society for this purpose. Their gifts should inspire others to make it possible for the Society to aid our churches in larger measure.



The new church and beside it the new parsonage at Yuma, Arizona

INTO OUR DISTRACTED WORLD

A New Year Message to the World Fellowship of Baptists

WE GREET you in the name of God, and pray that through all the New Year such blessing as He alone can bestow may rest upon you all.

Never has it been more evident that this distracted world needs the gospel of Jesus Christ. Men and nations are perishing for lack of the life that is in Him. We, as Christians, claim to possess the secret of deliverance and renewal; but our own hold on Him is all too feeble. Our love for Him and for those for whom He died is too often but a flickering flame. Nevertheless, we have an experience of His grace. All we have received has made us debtors to our Lord and to our fellow-men. Dare we claim that we are discharging our debt?

What might He not accomplish in and through the 12,000,000 Baptist church members in the world if our hearts were kindled by the Spirit of Him who for us gave all! Shall we not turn to God in repentant, earnest, persistent prayer that our whole being may be utterly devoted? Then our fellowship with one

another and with all who serve our Christ will have in it a deep joy and a helpfulness hitherto unknown. And we shall everywhere turn with firm resolve and confident hope to the task of proclaiming His gospel.

This New Year is a World Congress Year. Let us all pray that the Divine Spirit may animate those who meet in Atlanta next July. May the gathering be great in numbers, and greater still in the spiritual power that shall raise all its members beyond themselves! And may it prove the starting-point in a God-inspired, God-controlled effort to make the Good News known to the whole world, so that even where strife and war prevail the nations may learn that in His Will is their peace.

For all our brethren, and especially for those who suffer, we humbly invoke grace, mercy and peace from God the Father and our Lord Jesus Christ.

Yours in His fellowship and service,

GEORGE W. TRUETT, *President.*

J. H. RUSHBROOKE, *General Secretary.*

FACTS AND FOLKS

Foreign Secretary J. W. Decker, en route to the World Missionary Conference at Madras (See *MISSIONS*, December, 1938, page 583), spent several days in Shanghai early in November. He was one of the small party of Americans who were permitted by the Japanese military authorities to visit the campus of the University of Shanghai. This was the first time since the Japanese occupation of the university 15 months ago that Americans were allowed to inspect the property. In a cabled report in *The New York Herald Tribune* Dr. Decker is said to have commented, "the scientific equipment in the university had been cleaned out." After the tour of inspection the Japanese again urged that the property be sold to Japan at a figure far below the American valuation of \$2,000,000, representing a joint investment by Northern and Southern Baptists in the United States. The offer was again declined. Since the assassination of President H. C. E. Liu last April, the University has been carrying on under temporary leadership and in rented quarters in down town Shanghai.



Denison University has again honored President Avery A. Shaw (President of the Northern Baptist Convention 1934-1935), by naming the new women's dormitory Shaw Hall. The new dormitory is the first unit of a group of buildings under construction at the head of the girls' plaza on the campus. Dr. Shaw has been President of Denison since 1927. A new arrangement has been put into operation for financing the cost of the building. Room rents are to be fixed at a rate which will net $4\frac{1}{2}\%$ on the investment, with due allowance for depreciation and amortization.

News brevities reported from all over the world

Dr. A. LeGrand, retiring Secretary of the Wisconsin Baptist State Convention, is now a full-fledged American Indian, having been adopted into the Winnebago tribe in November. Nearly 10 years ago the State Convention, on Dr. LeGrand's recommendation, helped a group of Winnebago Indians at Wisconsin Dells organize a congregation and build a church. (See *MISSIONS*, December, 1934, page 592.) The first services were held in a wigwam. Later an Indian girl, Susie Swan, took an axe and called on the other Indians to do likewise. Together they started the building of the church. In recognition of Dr. LeGrand's interest and as gratitude for the assistance furnished by the State Convention, the Indians

with impressive ceremony adopted him into their tribe, gave him a superb headdress, a beaded bag and a peace pipe. They also conferred on him the Indian name *Ha-ta-sha-na-nigah* which in English means, "He who walks with the light." The ceremony took place in the Indian Baptist church.



Central Philippine College, Iloilo, P. I., as a step toward becoming a university, has recently added courses which will enable students to major in music and in religious education. The College will soon be able to confer the degrees of B.A. in music and of B.S. in religious education. Since June of last year, students have been able to earn the degrees of B.A. in education and of B.A. and B.S. in liberal arts. Another advance step will occur next June when the Baptist Missionary Training School of La Paz, P. I., will become a department of the Central Philippine College School of Theology. This transfer has been urged by leaders of the Baptist constituency since 1920. The College will have the advantage of the Training School's extensive religious education library and the Training School will gain by its connection with the educational facilities of the College.



A non-Christian young man in Burma was so eager to see a Christian convention that he walked 185 miles to observe the teachers' vacation course recently held for three weeks at Sumprabum. The thing that impressed him most, he later told the missionaries, was the fact that such a large crowd of young people could be together for so long a time without drinking, quarreling, or fighting. He had never before seen anything like it.



Secretary A. Le Grand in full regalia as an American Indian

Congo delegates at the 60th anniversary celebration of Christian missions in the Belgian Congo

*The sign, in French, reads:
THE CHURCH OF CHRIST
IN CONGO: ALL ONE IN
JESUS CHRIST*



The Church of Christ in the Jungles of Africa

The story of the remarkable celebration of sixty years of missionary effort by the various Protestant denominations in Belgian Congo, and of how THE CHURCH OF CHRIST IN CONGO is uniting in one fellowship every Protestant follower of Christ, irrespective of his denomination or nationality

By ADELLE B. LANOUE

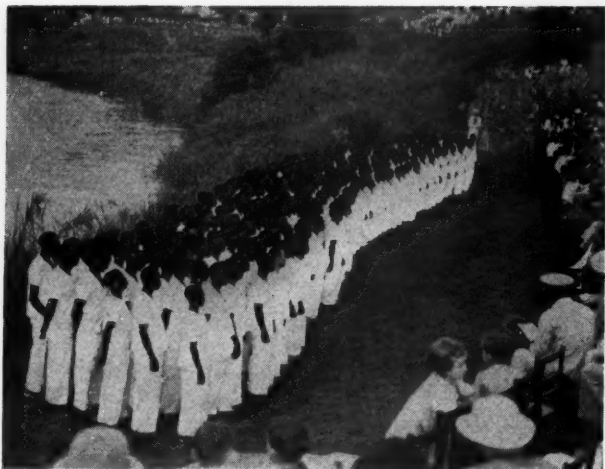
IN ORDER to celebrate in a fitting manner the 60th anniversary of missionary Christian effort in Belgian Congo, missionaries representing many Protestant denominations at work all over this great Belgian colony in the heart of Africa, assembled at Leopoldville. It was 60 years ago, back in 1878, that Mr. Cravyn of the Livingstone Inland Mission succeeded in establishing, after much difficulty and opposition, the first station at Palabala, about 10 miles from the port city of Matadi.

The celebration was a season of great rejoicing and blessing, of heart-searching and re-dedication to God. Representatives of 19 missions, totalling 146 missionaries in all, met together for 10 days, attempting to share the deepest experiences they knew. Numerous Protestant denominations were represented, as well as many countries of origin, such as England, Sweden, Denmark, Switzerland, Canada and the United States. The sense of unity was greatly enhanced

by the concept which has been developing in the minds of natives as well as missionaries, since the John R. Mott Conference of 1934 (See Mis-



Governor General and Madame Ryckmans with Rev. and Mrs. H. W. Coxill on their way to the celebration



The white robed choir of 319 voices

SIONS, November, 1934, page 527), that of THE CHURCH OF CHRIST IN CONGO. This church unites in one fellowship every Protestant follower of Christ, irrespective of the denomination or nationality of his mother mission.

To the native church—THE CHURCH OF CHRIST IN CONGO—this celebration has also been a period of blessing. More than 200 Congo delegates came from all corners of the colony to meet together. Difficulties of travel and differences of

language were not considered. This native Convention, the very first attempted in Congo, stands out as one of the great achievements of the 60 years.

After six days of conference the natives returned home and the missionary conference sessions began. We were deeply honoured by the presence of the Governor-General of the Colony, who pronounced the formal opening of the Conference in a very excellent speech. He mentioned with sincere appreciation the work of our pioneer missionaries in opening up the country and bringing the Light to those who had lived in darkness. He also gave recognition to those now following in their steps and extended the best wishes of the Belgian government.

Throughout the Colony much interest was aroused by this Conference. Especially in Leopoldville it was accorded great sympathetic interest. The government river boats and the railroad granted free transportation to all members of the native choir, as well as a 50% reduction on tickets for natives and missionaries attending the celebrations. Local firms gave their support. One contributed enough white cloth to make



A section of the crowd viewing the historical pageant



Two rooms in the exhibit hall featuring the work of missions and their stations

suits for the 319 singers in the choir. The tailoring department of the Colonial Army made them up free of charge. Another company planed boards for the seating in the improvised "Bowl," while a third placed a car and a chauffeur at the entire disposal of missionaries for the duration of the Conference. Many others gave gifts.

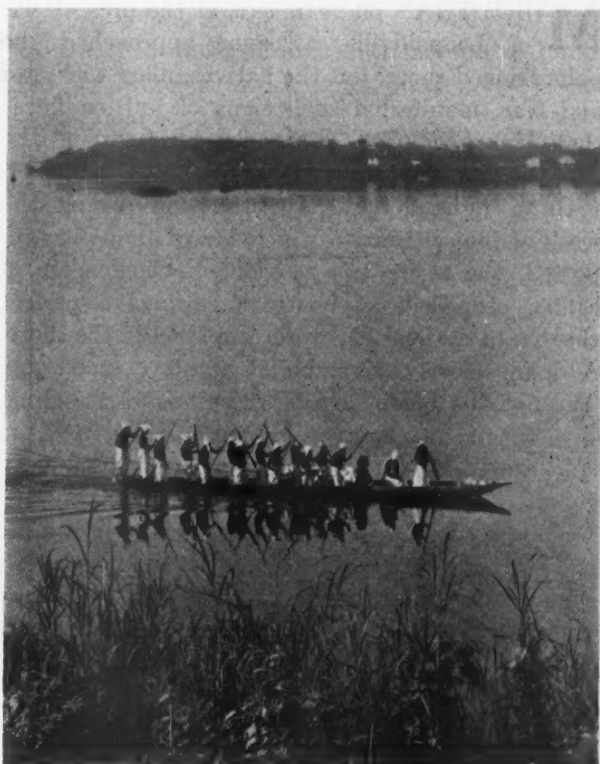
A tea was given by the missionaries to officials and other members of the white colony of the capital. The distinguished guests were entertained by a selection of vocal solos and by the mission school choir of Banza Manteke. After tea the girls of the (British) Baptist Mission Society school at Leopoldville did May-pole dances most acceptably. Groups of guests were shown the Conference exhibit where numerous pictures were displayed, demonstrating the work of missions and their stations, also early editions of books in native languages, and handwork by the various schools in raffia, grass cloth, sisal fibre, to say nothing of the really fine embroidery done by some of the women. The head of the Museum of Native Arts purchased a large selection of the articles on display.

The Conference program was based on the announced topics of the World Missionary Conference just closing in Madras. The following are the headings under which THE CHURCH was studied:

THE FAITH BY WHICH THE CHURCH LIVES
THE WITNESS OF THE CHURCH
THE INNER LIFE OF THE CHURCH
THE CHURCH AND ITS ENVIRONMENT
THE CHURCH AND THE STATE
CLOSER COÖPERATION

This last topic was added in order to consider how all might work together more closely and with greater unity toward building up and strengthening THE CHURCH OF CHRIST IN CONGO.

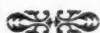
Every group studying the problems of the different aspects of the Church, was brought most forcibly to realize that as we are one in Christ, we must join our hands more firmly in His work, forgetting differences of race and creed; that we must build THE CHURCH OF CHRIST IN CONGO



The arrival of Stanley for the historical pageant

together as one man with one set of ideals, the ideals of Christ; that we must strive to build up for the African the conviction that the whole of life centres, not in the family, not in the school or hospital, not even wholly in the Church, but that all these different aspects of life are one in Christ. The witness of every Christian must be a joyous one, showing what Christ has done in his own life, and attracting others by the radiance which only Christ can give.

The Conference closed on Sunday evening with the celebration of the Lord's supper at the Baptist Mission Society church.



After Sixty Years in Darkest Africa

A vivid description of the historical pageant staged by more than 500 Congo men, women and children, accompanied by a choir of 319 voices, as the picturesque feature of the 60th anniversary celebration of Protestant missions in Belgian Congo.

By RUTH ERICKSON

MORE THAN 60 years ago, at the present site of Leopoldville, a canoe approached the palm fringed shore; but the natives, filled with awe and fear, manifested such signs of unfriendliness that Henry Stanley, after closely scanning the shore, gave his rowers orders to push off.

On a radiant Saturday afternoon during the week of the celebration which Mrs. Lanoue has reported, the scene was re-enacted. Once again, a canoe, propelled by boatmen rowing in perfect rhythm to the beat of a drum, approached the shore. A man, closely resembling Stanley, stood up. Through his binoculars he examined the landing. But, once again, unfavorable noises came from the land and the rowers were given the command to go on.

To many in the vast audience of thousands, time had turned backwards. Their thoughts quickly spanned the gap of 60 years. They felt as if they truly were exploring a new country with Henry Stanley. True, they viewed many of the same palm trees that had graced the original scene. And the mighty Congo River was the same.

Suddenly their thoughts were rudely interrupted. From right and left marched 319 white-uniformed

boys who formed in six orderly rows on the improvised stage on the water front. Their eyes on their conductor, at precisely the right moment, they joined in a harmonious four-part rendering of "E biso batu yonso na nse" (*The Coronation Song*). This was followed by "Nymbilanga kwa Mvuluzi Klisto" (*In the Sweet Bye-and-Bye*), and "Wana eyoki ngai" (*Fairest Lord Jesus*). An audience of over 3,000, compactly seated in the well-planned amphitheatre, seemed to disconcert them not at all. What a change had been wrought in 60 years! Instead of harsh, unfriendly calls from half-naked inhabitants, there now arose a beautiful, melodious song of praise to God from the new generation.

Hardly had they filed off the stage, when was heard the rhythmic song of boatmen. Far out on the broad expanse of the river again was seen a boat, the sunlight flashing on the spray as the paddles tossed it up and down. Louder and louder came the weird song as the boat drew nearer and nearer. A group of excited villagers, dressed as were their ancestors of 60 years ago, watched and commented from the shore. This time the canoe landed and two figures, representing Bently and Crudginton, British Baptist missionaries, came ashore. Some of the more timid natives ran away but others crowded around the strange white men. One boy went to call the chief and he, accompanied by his two wives and surrounded by all the dignity in accord with his position, advanced to meet the white men. Trunks were opened, gifts of cloth and of beads presented, and much palaver followed. The chief, however, was not too friendly and again the white men withdrew in their canoe.

Once more the choir stepped forward and thrilled the audience with "Muenyi udi kumbelu" (*There's a Stranger at the Door*). Then, a typical village evening scene was presented. First came a few women, home from their day's gardening. Some children accompanied them. Then came some stragglers, back from a day's loitering at the market place. More women, with hoes and baskets of garden produce followed, chattering happily.

But see! Who are these? Five Arabs are stealthily approaching. With loaded guns they move, one by one, through the high grass and approach from different angles. Bang! Bang! Bang! Bang-Bang! In a second the merry chattering and laughing are changed to screams of fear. Two boys who seem to have miraculously escaped, rush at lightning speed across the stage. The Arabs set fire to the village! And now they come with the people all bound up and on the way to the slave market. How they shout

and yell and rain blows on the weeping captives! Our hearts almost bleed as our thoughts turn back to the days when thousands actually suffered in just this way.

But again behold! A group of soldiers with ready guns rushes out to meet them! The two boys *did* succeed in getting help! Arabs and soldiers fire wildly at one another while frightened captives cower on the ground between, their screams adding to the tumult. But soon the Arabs are defeated. Then the leader of the soldiers, with the Congo flag behind him, calls out to the people to rise and listen to his message. His soldiers free them from their bonds. He tries to make them understand that now they are *free*, that the new king, Leopold II will not permit slavery any longer. They may return to their village site and no one may molest them again. They cheer and caper wildly about.

As soon as the stage can be cleared the choir again comes on. This time they sing that favorite Christmas song of Europeans, "Minuit Chrétien." This is followed by "Adeste Fideles," each choir in its mother tongue, Lingala, Kikongo, Chiluba, etc. Then they joyfully unite in the Lingala words of "The First Noel."

After their withdrawal, "dark Africa" still persists. A poor sick boy is led in by a group of half-clothed village folk who deposit him on the ground. Soon there comes a tall man in red robes, a crown of feathers on his head, and a wicked knife in his girdle. It is the Witch Doctor who has come to cure the ailing boy. He runs his hands over the trembling arms, legs and body. He paints the poor boy's face and smears concoctions on his arms and legs. He kills a chicken and uses the blood in his rites! Then a white man arrives. It is a medical missionary. He motions his helper who brings a tin trunk. The doctor takes out a stethoscope—examines the boy—and begins to administer medicine. The indignant Witch Doctor steps aside. . . . Time passes on.

. . . Then come supplies, a diagnosing table, a microscope, an injection unit, an ulcer washing outfit, a hospital bed, a baby clinic, and an operating table, all carried by trained workers, white and black, who usurp more and more room until the Witch Doctor is pushed off the stage.

In the closing scene all the participants in pageant and choir thronged on to the stage. One little fellow stepped forward and led in repeating the Lord's Prayer. What a mingling of color—red and blue of soldiers uniforms, gay yellows and browns of school suits, vari-colored skins, grass cloth, dark loin cloths, Arabian turbans, all mingling with the white clothes of the singers. And what a back drop! The flaming tints of an African sunset mirrored on the darkening waters of the Congo, with a few lights beginning to twinkle on the hazy blue lines of the French shore over a mile away.

The crowd courteously waited until Monsieur le Gouverneur General Ryckmans and his party had departed. Then it broke up into dozens of groups rushing homeward, all agreeing that the afternoon had been well spent. But few seeing the finished product realized how much preparation had been necessary, such as the idea of anything so colossal as a pageant and concert involving over 500 people; months and months of special training of small groups of singers on individual mission stations, not to mention two strenuous weeks of "polishing" by their conductor; preparing the hillside and planting grass to make an amphitheatre suitable for the seating of the crowd; ordering, planing and preparing of boards to make seats; securing of white material and the sewing of over 300 suits; looking up of historic material, that the early white missionaries might be rightly clothed and act in accordance with known facts; drilling of the pageant scenes; taking care of the transportation, housing and feeding of the crowds, preparation of programs, selling of tickets, etc., etc. Splendid cooperation was received



LEFT: The Medicine man and the sick boy; RIGHT: The medical missionary and his equipment

from the government and many commercial firms. But we of the Baptist mission feel that the heartiest congratulations should go to Mr. and Mrs. Elmer Hall who planned the presentation and bore the heavy responsibility of making it a success.

No doubt remains that the day will be a long remembered one. And thoughtful souls will not only remember but ponder upon the changes wrought in the last 60 years and thank God that He led His missionaries to land upon the banks of the Congo.



The New Year

A Prayer for the New Year

ALMIGHTY GOD, in whose hands are the nations of the earth, we beseech Thee graciously to hear us as we turn to Thee for succor, help, and comfort. As we enter the New Year, let wisdom from on high be poured upon us that in Thy Light we may see light. Enable us to face the tasks of the year before us with courage, cheerfulness, and confidence. Set our hearts aright, that we may dedicate ourselves anew to Thy service. Give us a hearty repentance for our failures in the year that is gone. Fill us with tender compassion for human suffering. Make us so mindful of our duty toward others that the poor, the oppressed and the persecuted may give thanks unto Thee and that the faith of the weary and heavy laden shall not fail. May truth, justice and peace show forth Thy praise among all the peoples of the earth, that Thy Kingdom may come and Thy Will be done through Jesus Christ our Lord. Amen.

Adapted from *A Prayer for the Times*, by BISHOP INGLEY, in *The Living Church*.

New Year Scripture

Thou art the same, and thy years shall have no end.—*Psalms 102: 27*.

It is of Jehovah's loving kindness that we are not consumed, because his compassions fail not. They are new every morning.—*Lamentations of Jeremiah, 3: 22-23*.

Wherefore if any man is in Christ, he is a new creature.—*II Corinthians 5: 17*.

New Year Thoughts

We should begin the New Year at the cross. The year that is gone was full of sins and mistakes, of faults and failures. Without forgiveness we cannot go ahead. The old year has not so much passed from our lives as into our lives. The deeds done are a part of our habits. The failures remain with us as permanent weakness. The consequences of our sin are in the very tissues of our bodies. For any fresh start we need most of all the forgiveness of God.—*The Methodist Protestant-Recorder*.

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth while of the days grown old,
To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a Happy New Year.

ROBERT BREWSTER BEATTIE in *The Baptist Missionary Review of India*



The period of life is brief
'Tis the red in a red rose leaf,
'Tis the gold of a sunset sky,
'Tis the flight of a bird on high;
But we may fill that space
With such infinite grace
That the red shall tinge all time
And the gold through the ages shine
And the bird fly swift and straight
To the portal of God's own gate.

From *The Calendar of Calvary Baptist Church*, Washington, D. C. Author unknown.



Through all the changing years of our lives and through mankind's long history on the earth, the one constant thing is the fatherly will of God. Nature and history are marked by change and decay. Our human purposes are inconstant and our progress has been marked by many falls and wanderings. But God's purpose has never failed. Unregardful of His presence though we be, still He leads us on.—*The Daily Altar*.



I shall walk into the open door of the New Year. I shall walk in eagerly with the firm conviction that the gospel of Christ is still good news, and with the firm purpose of making it good news to those who may come within my reach.—JAMES M. SHELBURNE in *The Religious Herald*.

MISSIONS

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Field Correspondents in Four Continents

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JANUARY, 1939

No. 1

The Enduring Basis of a Happy New Year

ONCE again we bid farewell to an old year with all its sorrows, regrets and disillusionments. We need no admonition of St. Paul to forget the things that are behind. Regardless of station in life, on New Year's Day it dawns upon us that we really are more fortunate than we had supposed. And instinctively we are conscious of a confident anticipation. We are in a happy mood. We feel kindly toward everybody. So the familiar New Year greeting, however perfunctory the cynic may regard it, has a measure of sincerity behind it. We really mean it.

What a wonderful New Year would be assured us, if such first day sentiment were carried throughout its other 364 days. And it can be done. In a world hungry for friendship, we can create immeasurable happiness by enlarging the circle of our fellowship. In a world cursed with persecution and torn asunder by prejudice, we can provide lasting joy, and we can help assuage its grief by translating our New Year greeting into whole-hearted response to the calls of distress, that the year is sure to bring. And in a world supremely in need of the gospel of Him who personified that divine loving kindness, which the lamenting prophet, in spite of his lamentations, found new every morning, we

can extend the ministry of love and redemption by renewing our own devotion to His cause and purpose for mankind. Here is the only enduring basis for a happy year, not only for ourselves but also for others.

In that spirit MISSIONS wishes for all its readers and friends a truly Happy New Year.

Smug American Criticism of Other Nations

WHEN Protestant Episcopal Bishop George Craig Stewart of Chicago landed in New York on his return from abroad, an enterprising newspaper reporter in search of a journalistic scoop, asked him about his impressions of conditions in Europe. Expecting to get a vigorous ecclesiastical condemnation of dictatorships, their curtailment of liberties, suppression of minorities, persecutions of Jews, and of all the other evils with which Europe is charged today, the reporter found his scoop when the Bishop replied that "Europe was a good vantage point from which to look toward America with a sharpened focus." And then, as reported in *The New York Times*, he continued,

Americans are often too smug in their criticism of other nations.

We boast much of freedom, yet we submit to a controlled press, controlled not by the government but by party cliques and financial interests.

We decry dictators and yet suffer cheap political bosses in our big cities and in many of our States.

We get very elated over the irreligion of Russia and forget that we are irreligious ourselves.

We are horrified at the persecution of the Jew abroad while we boycott him from our clubs and colleges at home.

We are heroic in our championship of minorities in Central Europe and in the Near East, while we continue to repress and oppress our own Negroes.

In the light of these conditions we had better take a fresh look at conditions nearer home and question our attitude of criticism.

Long ago it was written, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Before Americans deplore and condemn the evils in other countries they might do a little housecleaning in their own land. Pharisaical criticism is not the way to remedy the ills of the world.

Tangible Gifts and Intangible Benefits

THE filing late in November of the transfer appraisal tax on the estate of the late John D. Rockefeller who died May 23, 1937 (*See MISSIONS, June 1937, page 344*), set the amount of his estate at \$26,410,837. Federal and state taxes took \$16,630,000 so that the net remainder was less than \$10,000,000, a mere remnant of his vast fortune that was once estimated to have exceeded \$1,000,000,000. Over a long period of years this had been distributed in numerous gifts and in as yet undisclosed sums to members of his family. From 1855 to the time of his death he had contributed more than \$531,000,000 to philanthropic and religious causes. To various Baptist enterprises he had given \$64,077,557.16, as set forth in the following table which includes not only gifts to the permanent funds of the institutions mentioned, but annual donations to current budgets.

Acadia University, Acadia, N. S.	\$202,694. 63
American Baptist Home Mission Society	6,994,831. 62
American Baptist Foreign Mission Society	8,747,821. 10
Brooklyn Baptist Church Extension Society	144,059. 44
Brown University *	670,900. 65
Chicago University Divinity School	182,587. 61
Cleveland Baptist City Mission Society	115,407. 21
Denison University	264,376. 42
East Baptist Church, Cleveland, Ohio	112,265. 97
Second and Euclid Avenue Baptist Churches, Cleveland, Ohio	727,754. 73
Judson Memorial Church, New York City	157,544. 00
Southern Baptist Ministerial Relief and Annuity Board	809,350. 50
Ministers and Missionaries Benefit Board	7,090,579. 06
Newton Theological Institution	138,718. 38
New York Baptist City Mission Society	467,620. 08
New York Baptist State Convention	273,519. 71
Ohio Baptist State Convention	120,553. 32
Riverside Church, New York City	574,418. 56
Colgate-Rochester Divinity School	548,764. 77

Spelman Seminary, Atlanta, Ga.	316,246. 90
Tabernacle Baptist Church, New York City	215,818. 63
University of Chicago,* Chicago, Ill.	34,708,375. 28
Vassar College,* Poughkeepsie, N. Y.	493,348. 59

* Formerly Baptist institutions but not now so classified.

\$64,077,557. 16

The good that has been done through his gifts to the current operations of schools, hospitals, evangelistic agencies, and for pensions and relief grants, and the good that will continue to be done indefinitely in the future through the income of permanent funds which he magnificently increased, is beyond estimate or calculation. There could be no finer illustration of how tangible gifts are translated into intangible physical and social benefits and into moral and spiritual blessings to humanity. Mr. John D. Rockefeller will forever be remembered as the denomination's greatest single benefactor.

Three Months on Trial and 35 Years of Distinguished Service

IT IS one of the romances of Baptist history that a young man who on September 5, 1903, was hired for "three months on trial" as a clerk, should have served so creditably as to have remained 35 years. Such is the career of Dr. George B. Huntington, Treasurer of the American Baptist Foreign Mission Society. On January 1st, after a long and distinguished service on the secretarial staff of the Foreign Mission Board, he enters "the unexplored realm of retirement." Clerk, Assistant, Assistant Secretary, Associate Secretary, Budget Secretary, Treasurer—these are the steps by which through sheer merit he climbed the traditional ladder from the bottom to the top. His career covers an unprecedented period in missionary history. During the course of his 35 years the old Missionary Union became the Foreign Mission Society. The old Executive Committee evolved into the Board of Managers. Numerous financial crises came and went. The World War wrought its havoc and its damage. So did the world depression and more recently the war in China. His service covered also the long history of denominational cooperation, with its Five Year

Program, Laymen's Campaigns, the New World Movement, the Interchurch World Movement, and all that followed. Moreover, it fell to his lot to perform the difficult and thankless task of repeatedly adjusting expenditures downward to meet declining income. Through all the vicissitudes of this tumultuous period the financial position of the Foreign Mission Society has remained unshakable, a superb tribute to his fiscal management. It is rare to find in one man a combination of sound judgment, far-sightedness and versatility such as has been typified for 35 years in Dr. Huntington, and rare also to find with it a devotion to Jesus Christ that has been such an inspiration to all who knew him. The Foreign Board's formal resolution, handsomely engraved and bound in leather, can only inadequately express the debt of gratitude and appreciation which the whole denomination owes this modest, quiet, unassuming and faithful servant. He will be sorely missed in the fellowship of the Foreign Board, by his colleagues on the staff, by the missionary body abroad, and in the counsels of the denomination at home. He leaves behind him a record that has no parallel in the annals of missionary service.

Editorial ♦ Comment

♦ What is claimed to be the largest single bequest ever left to a Baptist church is the \$1,250,000 legacy to the First Baptist Church of Richmond, Va., by the late Mrs. Bettie Wood Davis who died August 16. In commenting upon this munificent bequest *The Richmond News Leader* says, "The great church headed by Dr. Theodore F. Adams thus becomes one of the richest in the South." There is ominous significance in those words. Many a church has suffered spiritual decline in proportion to its material expansion. The wealth of the Holy Orthodox Church of Russia in contrast to the poverty of the Russian people was one reason for the disaster that overtook it. Fortunately Dr. Adams and the Richmond church recognize the responsibility that so enormous a gift places in their hands. In a published statement he declared that the principal of the bequest will be added to the permanent endowment fund of the church. Only the income will be used for "an enlarged program of service in the church itself, the support of other Christian activities in the community, the training of religious workers, and an increased support of missions and benevolence around

the world. We are deeply conscious of the obligations imposed by such a gift. We are also concerned that our own giving shall continue to increase so that we may match the generous spirit of these and other donors to our endowment fund."

♦ Are Americans ceasing to be a reading people? The astonishing success of numerous picture magazines now flooding the newsstands would seem to indicate that Americans have less and less time to devote to reading and therefore depend on fleeting glimpses of pictures for their knowledge of what is going on in the world. What effect this startling development will have on the more than 3,000 magazines and periodicals of all kinds that are circulated every month, remains to be seen. And that total is exclusive of daily newspapers. Once again the religious press with its limited circulation, its inadequate support by church people, and its restricted advertising revenue, faces a new type of competition that is exceedingly expensive to meet.



THE GREAT DELUSION

Number 57

THE DELUDED PRIZE FIGHTER

SINCERELY hoping that the liquor traffic might be reformed from within through the appointment of some directive, authoritative head, some "strong man" with powers similar to those of Judge Landis in baseball and Will Hays in the motion picture industry, Gene Tunney, noted prize fight champion, and vice-chairman of a distilling company persuaded his company to become a member of the Distilled Spirits Institute.

Disappointed over its failure to do what he had supposed was its purpose, he resigned. In his letter as published in *The New York Sun*, he wrote:

After six months' study I have become convinced that no help or cooperation toward self-discipline or regulation of the distilling industry can be expected from the institute. . . . It definitely is more of a protective society than an institution for the elevation and betterment of the industry. . . . It is without social consciousness or soul. . . . For the present we will cooperate wherever possible with federal and state agencies for much-needed further regulation, continuing to hope that the institute eventually will have a new birth of light, freedom and action.

In all its history of thousands of years, when did the liquor traffic ever of its own accord recognize the need of *further regulations* or show any evidence of a *new birth of light, freedom and action*?



Introducing

"AND WHO IS MY NEIGHBOR?"

From the annual January publication of The Council on Finance and Promotion

Each picture on these pages illustrates a readable, interesting, and humanly appealing page from the January booklet. There is still time to secure copies for your church if you write promptly.

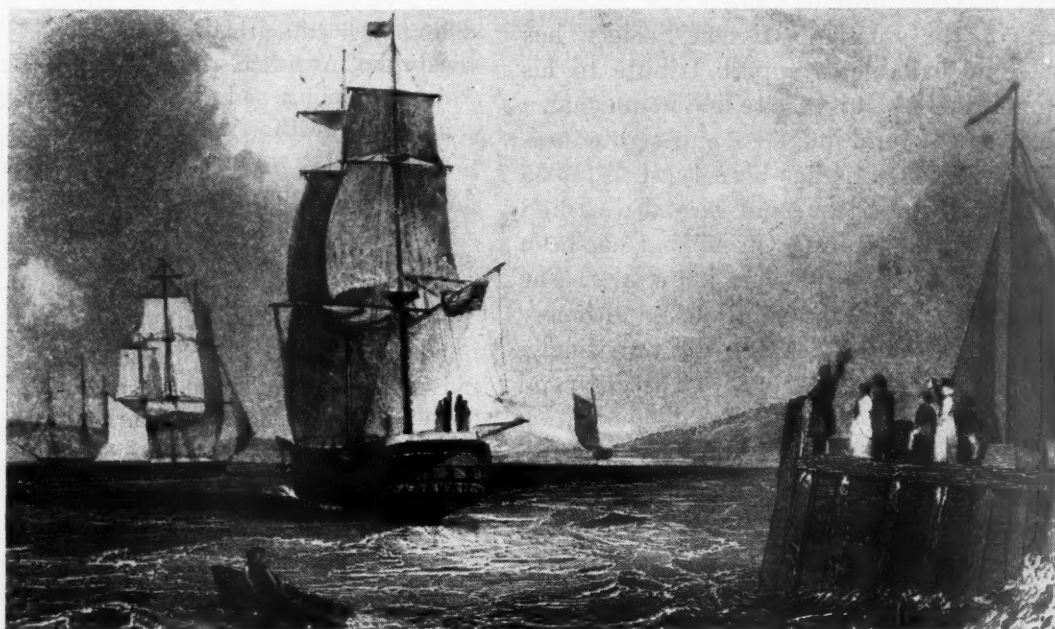
ON THIS PAGE

*Departure of the
Brig Caravan
from Salem,
Mass., in 1812.
On board are
Adoniram and
Ann Judson*

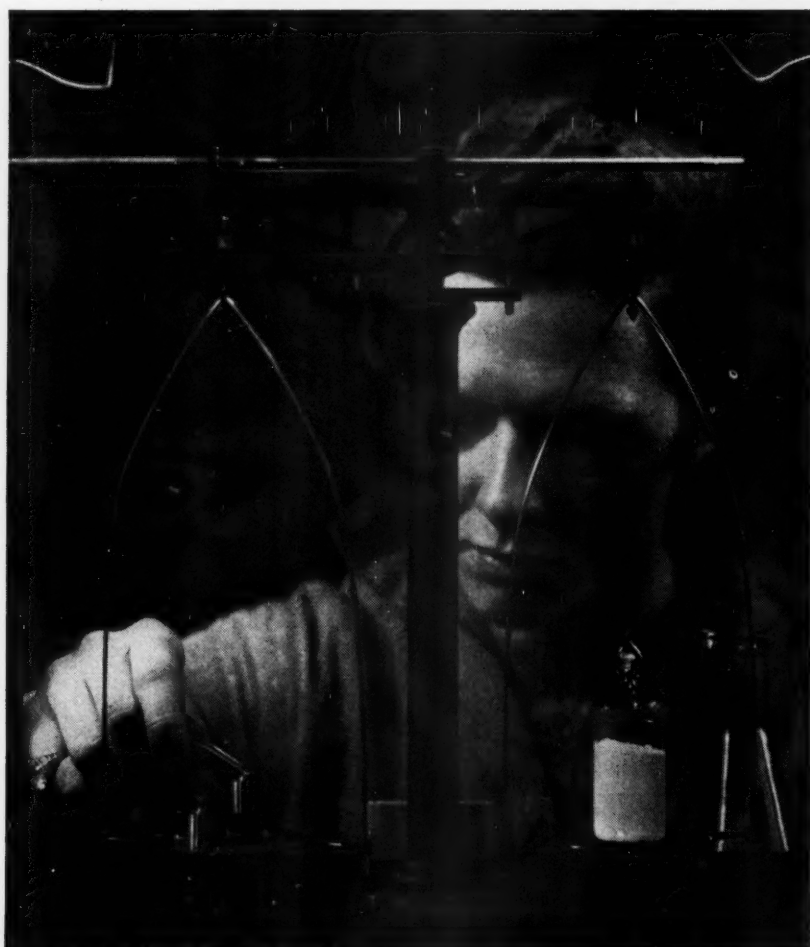
*In the laboratory
of Colby College,
Maine*

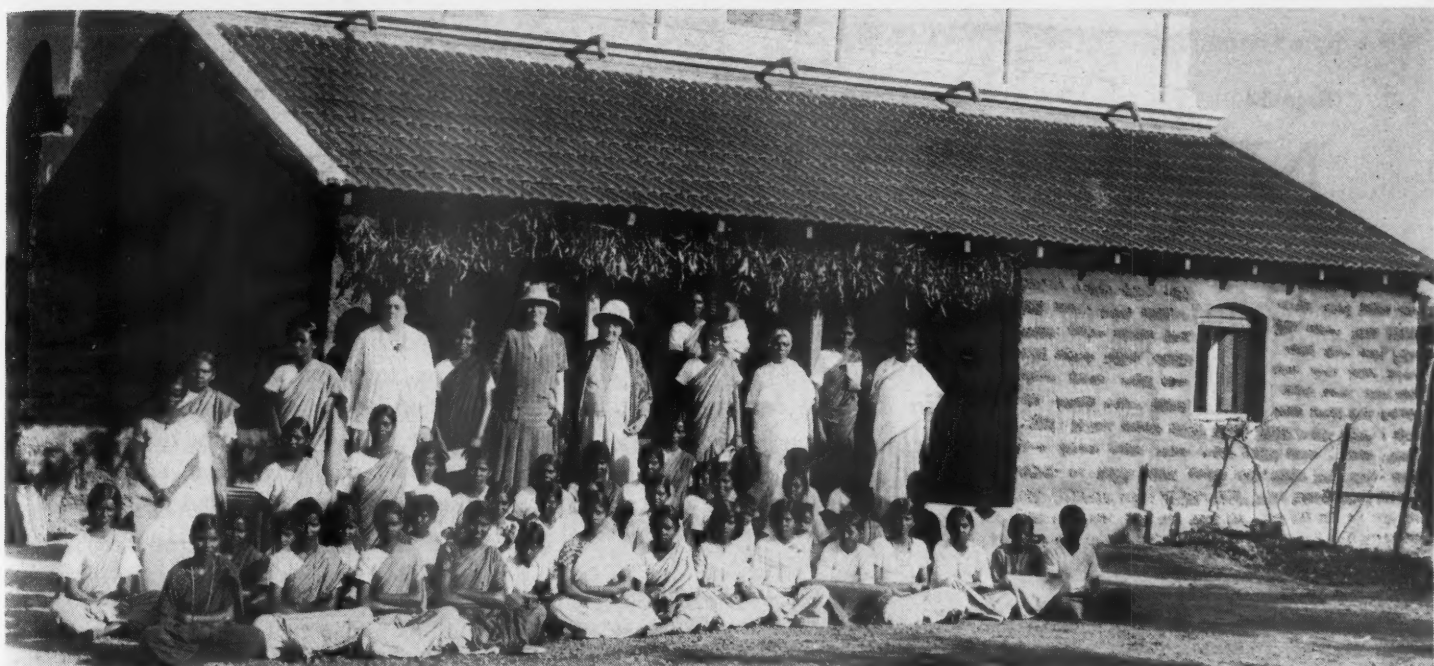
*Christian girls at
the Baptist hostel
in Midnapore,
India*

*A Christian
Friendliness Vol-
unteer calls on a
Mexican family
in Michigan*



*Prior to
1934, cop-
ies of the
January
reading
book were
free. A
charge of
five cents
per copy is
now made
to help de-
fray cost of
publication*



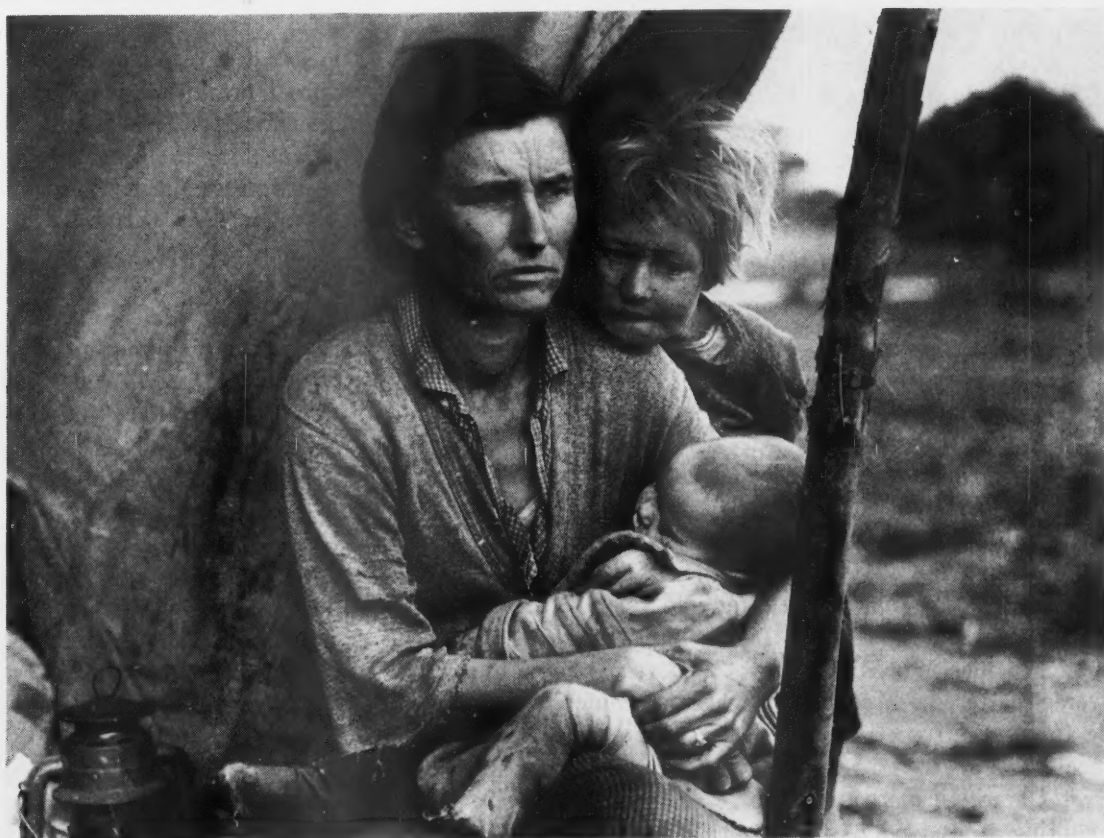


**ON THIS
PAGE**

The Jean Goodman Cottage at Kavali, India, ministering to the criminal tribes. This was opened on February 2, 1931

Homeless and hungry, this family was compelled to trade its tent for food

Pioneer life on the frontier has not disappeared. This family lives in an isolated section in the state of Oregon



NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

Putting Together the Broken Pieces

Against the background of war and desolation the East China missionaries meet in annual conference in the French Concession in Shanghai and grimly determine to carry on in spite of the destruction all about them



Baptist missionaries in East China at their annual conference in Shanghai. Because of war conditions the conference in 1937 had to be omitted

THE East China missionaries met in their 43rd annual conference, October 9-10, 1938, in the home of Rev. and Mrs. L. C. Hylberts in the French Concession of Shanghai. In 1937 it was not possible to hold such a meeting. Missionaries were scattered. Many were unable to return from their summer vacations, or to travel about in East China. In spite of the severe fighting around Shanghai, they gradually returned. They found plenty of work to do, in their own institutions, in refugee camps and hospitals, etc., all trying in some way to put together the broken pieces of work, and to help mend broken hearts. As the year progressed, some order developed out of chaos; the fighting moved westward and other missionaries were able to return to their sta-

tions, but not to Huchow, which was in the direct path of the storm and suffered severely.

It was therefore with thankful hearts that we were able to gather once more in conference. Because of the uncertainty as to the future, we met not to discuss concrete plans, but to find inspiration and strength to meet that future in whatever way might be necessary. Thus it was that Conference was built around the theme, "A Closer Walk with God." In his sermon, Dr. Hylbert spoke of "Thirsting For Fellowship," voicing the need all had felt through the year for a deeper realization of the presence of Christ in their lives, and a closer fellowship with one another. We found last year that, though build-

ings were burned, bombed, or occupied by armies, we could get along in some fashion. But we needed every man and woman. There was so much to be done. So we must continue on, in spite of the destruction all about us. But we need to stay close to Him that He may show us the way.

In a spirit of personal humility but of praise to God for the victories He had made possible, we gave testimony of those who had lived victoriously during the year. One spoke of a Chinese woman who had prevented her husband from coming to the Shaohing Hospital when he was desperately ill. In consequence he died when he might have been saved. In penitence the woman was gradually led to find Christ. Another woman, driven from her home by Japanese invasion, lost her husband, killed by the invader. Then her baby died. Having found Christ, she was enabled to endure. Miss Edgar gave us some helpful thoughts on ways of living victoriously.

A happy hour was spent with the children of the mission, many of whom attend the Shanghai American School. Mrs. Hanson reminded us of the many children of missionaries in the past who are scattered over the world, many in America, some here in China. We thought too of the quiet peaceful countryside and the beautiful mountains covered with bamboo, which many of the children enjoyed until last year. Mrs. Hylbert read poems written by the Goddards about Mokanshan and the canals around Shaohing and Hangchow.

Dr. T. C. Bao brought a report of the Chinese Convention. The schools in Ningpo and Shaohing are overcrowded. Many students have

come from the occupied cities of Hangchow and Kashing. The hospitals are busier than ever. The country churches are carrying on wherever possible. Some of the pastors have stuck to their churches which remain in the midst of ruined villages, in order to minister to the people who have not fled elsewhere. Opportunities are everywhere.

Dean Van told of the University of Shanghai, still deprived of its beautiful campus and splendid buildings, minus the leadership of Dr. Liu, yet carrying on in a crowded downtown office building, coöperating with other Christian colleges in a similar situation, and ministering to a *greater number of students than ever before*—but again,

with fewer missionary teachers to share the load with their Chinese co-workers.

The power of music to inspire and uplift our spirits was shown by Miss Bugbee in a unique arrangement of hymns whereby we received a newer and deeper message from them than before.

Our hearts are heavy as we think of the cities ruined, one after another, the thousands and thousands of lives maimed, broken, and lost, and the utter desolation of many areas. But we look at the appealing, eager faces of young and old turning to us for comfort, for light, for life—and our hearts are brightened in the joy of the task which is ours and in which you share.

Spiritual Unity and Racial Diversity

Baptists in Burma hold their annual meetings in Rangoon, quiet and peaceful after its bloody race riots, denounce the persecution of Baptists in Rumania, condemn the Burma Government Lottery, hear reports from 16 evangelists and find new strength in their own spiritual unity amid the diversity of extending the gospel among Burma's 17 races

RANGOON, so recently the scene of bloody race riots, was peaceful and quiet when the annual Baptist mission conference and the annual Burma Baptist Convention were held here from October 4 to 13, 1938. The Karens and the Burmans met simultaneously in separate places for the conduct of their business and later joined the other races for two days in the All-Burma Convention.

Sir San C. Po, of Bassein, who recently received the title of Honorary Major for his services to the Government of Burma, was president and presided at most of the meetings. Reports of various institutions which receive support from the Convention were given, but most interesting of all were the

By GRACE A. MAINE

reports given by the Convention workers. The Convention supports 16 evangelists among the Lisus, Kachins, Red Karens, Black Karens, Chins, Shans, Mons and Burmans. Most of the workers were present and told of the progress of their work, and particularly of its evangelistic results. For example, 243 baptisms were reported from one field alone, the Chengmai field in Siam.

As usual various resolutions were adopted. Space will allow mention of only a few of the most important ones. The Convention showed its awareness of local and world problems when it passed resolutions regarding Rural Reconstruction

and the denial of religious liberty to Baptists in Rumania. The former resolution emphasizes ways and means of improving village conditions and calls for the organization of rural construction committees in each association and the training of village pastors along these lines. The resolution regarding Rumania was a strong protest to the Government of Rumania in the name of the Baptists of Burma who represent 1,500 churches and 17 races. Among the resolutions passed in the Karen Conference was one condemning the Burma State lottery. This is a method of increasing Government revenue inaugurated this year. The first drawing was made recently and nearly 150,000 rupees in prize money went to the village of Zinyaik, in the Moulmein district. Buying lottery tickets in the hope of winning a big prize will be a temptation to many poor people.

At the Baptist Mission Conference, October 10-13, President G. S. Jury, of Judson College, made an excellent presiding officer. Prof. F. G. Dickason, also of Judson College, as secretary also did his part well. Considerable time was spent in discussing the new constitution of the Burma Baptist Missionary Society. The Burmans are taking an increasing amount of responsibility for their own work and the new constitution provides for even greater coöperation between them and the missionaries. Such topics as "Village Improvement," "Village Health," and "How to conserve our young people for the church," were discussed with great profit.

The Conference theme was "Christian Fellowship." The devotional leaders gave very helpful talks on "Fellowship with Christ," "Fellowship with Fellow-workers," "Fellowship in Service" and "Fellowship of the Saints." Rev. M. L. Streeter, of Tavoy, had charge of

the morning prayer meeting hour. In a series of meetings on "Christian Service," he emphasized Christian experience, prayer and an intimate knowledge of the Bible as the things indispensable.

Exceedingly helpful forums were held on the following subjects: "Sunday School Problems," "Successful Touring," "The Enlisting and Training of Lay Leaders," and "Frontier Evangelism." One evening was devoted to "Preventive Medicine" and the staff of the Moulmein Hospital, Moulmein, shared with us some of their experiences in medical work.

Perhaps in no other mission field could a group of missionaries with such diversified interests be found. We are divided into 10 language groups; some work alone in remote frontier stations, others have missionary companionship; some work in the hills, others on the plains;

some work in villages, others in towns or large cities; some are in schools or other institutions, others in direct evangelistic work. Yet there was such a unity in purpose in all our work that each one could understand the problems of the other and we felt one in spirit as we met together. In true Christian fellowship we discussed our various problems and in faith in Christ we have gone back to our tasks encouraged in spite of the discouraging reports of financial conditions in America and the further need of retrenchment.

Distinguished visitors were Dr. Leslie B. Moss, Secretary of the Foreign Missions Conference of North America, and Mrs. Moss. They were on their way to Madras to attend the World Missionary Conference. We enjoyed very much hearing Dr. Moss speak about his work in New York.

round trip; from Glasgow, 1,342 miles; from Lodge Grass, 1,092 miles. Strange as it may seem the greatest mileage was within the state of Idaho. From Lewiston and return the railroad mileage totaled 1,470. Five other states were also represented.

This meeting disclosed a useful method of cultivating fellowship, understanding and coöperation. It demonstrated the value of a three days' meeting in which no business is transacted, but in which the total attention of the people is turned to the local church and the great missionary objectives.

Salvador Officials Commend Baptist School

When a good patron was told that enrolment must be closed in certain grades at Colegio Bautista, San Salvador, El Salvador, he remarked, "I rejoice at the growth, but what good is my propaganda if everyone cannot be received. Let the boys and girls come—50 or 100 in a room! Let them come!" He is not a Protestant, but is a good friend of the school.

Our school is in full range of the fort and we have been bombarded with children of the military officials, two generals, several colonels and captains, and one professor of the Military School have children in Colegio Bautista. One said, "Yes, we like your school. Character is formed here." Our recompense will be great if, through the influence of the school, their sons and daughters come to acknowledge Christ.

Every Saturday we are delighted with a new story on the children's page of the leading newspaper of Salvador. The author of some of the stories is a graduate of Colegio Bautista, a member of the church, and Sunday school secretary. He came to know Christ through the school.—*Evalena McCutcheon.*

Three Days and Three States

An unusual experiment in holding a Tri-State Baptist Convention for fellowship and inspiration and without transacting any business proves remarkably successful

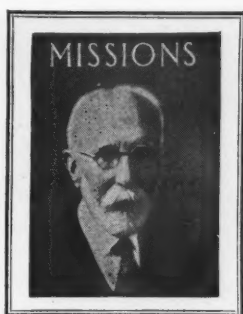
By G. PITT BEERS

THE Tri-State Baptist Convention held in Idaho Falls, Idaho, has a larger significance than appears on the surface. Utah, Idaho and Montana co-operate under one state secretary and staff of workers. For the first time they held a "Tri-state Convention," purely for information, inspiration, and fellowship. No business was transacted.

There was remarkable interest. Some people were not enthusiastic either for the meeting or for the Tri-state organization. After the Convention one of them wrote: "The Idaho Falls meeting led to my full conversion to the Tri-state area plan. The help I received from it removed the last vestige of doubt I had."

A strong program was provided. Speakers included Miss Janet McKay of the Woman's American Baptist Foreign Mission Society, Dr. George L. White of the Ministers and Missionaries Benefit Board, Dr. William G. Everson, new president of Linfield College, Dr. E. S. Burkett, formerly of China, Professor J. R. Branton of Linfield College, and the writer. Many pastors had a part.

The attendance, well over 300, was remarkably large considering the number of churches and the distance to be traveled. Montana sent 51 and Utah sent 34 delegates. From Baker, Montana, delegates drove 1,418 miles for the



The Editor Emeritus says:

The Passing Procession

THE year 1938 took heavy toll of our denomination. The veterans fell on all sides, leaving many a vacant chair. While I dare not attempt a

full list of names; I cannot let the old year go out and the new year come in without remembrance of a quartet with whom I had special and happy relations in denominational service—Lemuel C. Barnes, Rivington D. Lord, Frederick L. Anderson and Samuel Bryant.

Good men all and patriotic citizens, these were the type of Americans who make the strength and glory of a nation. Association with them was in itself an inspiration. The four men differed greatly in individuality and temperament, but united as one in personal loyalty to Jesus Christ. They had a ready reason for their faith, but their religion was kindly and brotherly, with the Bible as basis. I love to think of them as brotherhood Baptists, and honor them for their fidelity to conviction.

LEMUEL CALL BARNES

Dr. Barnes was an apostle of good cheer and contagious optimism. He met the world with a smile and received his reward in friendship and regard. I knew him first as epigrammatic preacher. I succeeded him in the pastorate of the First Baptist Church of Pittsburgh. On through his later years of pastorate and secretaryship—home and foreign with equal zeal—I watched him grow until he became a missionary landmark, known East and West and loved and welcomed everywhere. Serious accidents (*Three times he fractured a leg.*—Ed.), could not conquer his spirit. For years he was a marvel to his intimate friends. To the end he responded to the calls for special occasions, in which he was at his best. None of his work was more prized than the studies he made while field secretary of the Home Mission Society. With his soul he loved America. We need such Americans, that true democracy may not merely live but thrive.

RIVINGTON D. LORD

Dr. Lord was pastor of the same church for a lifetime. I attended his church in Williamsburg when I first came to New York in 1868. We little suspected then how closely we were to be brought together years later in the Federal Council of Churches in which we firmly believed. The Home Mission work

appealed especially to him. After his election as President of the Home Mission Board he was retained in that office as a token of honor and affection. Dr. Lord was one of the genuinely friendly men who carry goodness and welcome wherever they go. It did people good just to meet him, and he radiated his religion as few are gifted to do.

FREDERICK L. ANDERSON

Dr. Anderson was a man of peace who was always prepared to battle for the truth and right. I first knew him as the brilliant preacher of the Second Baptist Church of Rochester, N. Y., when I was a student in the University of Rochester. His father was at one time my college president and a strong preacher of sound doctrine. The son was the rising star. A born teacher, the young scholar found his way into the higher educational ranks, reaching his final professorial service in the Newton Theological Institution as teacher of the New Testament. For many years he served as Chairman of the Foreign Mission Board. It was during a period of controversy which tested the denominational foundations and taught some lessons that proved Dr. Anderson to be at once a fearless disputant and a courteous and kindly defender of his faith. He was a Baptist bulwark, a Bible teacher who revered the Bible. A visit to his classroom revealed his thoroughness and attitude to truth.

SAMUEL BRYANT

Mr. Bryant has the distinction of being the only one of this notable quartet who was not a minister, but if all our laymen had his spirit we should stand out among the world-conquering Christian forces of the day. Thoroughly trained for a business vocation and successful in its pursuit, he felt the Spirit's call upon his whole time and talent. As Treasurer of the Home Mission Society, in a difficult period financially, he wrought a quiet change that was economical and effective. His entire career was marked by an unselfishness always evident. No one doubted his self-sacrificing devotion to a financial job of importance. Modest and retiring, his geniality opened all doors to him.

Thus in this fragmentary way I recall the memory of fellow-workers in truly mission fields—for such all were—whose passing has, with its sense of drear loss, brought nearer the reality of the life beyond.

"Blessed are the dead who die in the Lord. They rest from their labors, and their works do follow with them."

Will the Young Tree Survive?

A parable by an American who sat in the visitor's gallery in the spacious palace of the League of Nations during its 19th annual session last September in Geneva

By W. O. LEWIS

Dr. J. S. Wadsworth and the tree he planted in Geneva



IT WAS my privilege last September to attend the first two sessions of the 19th annual assembly of the League of Nations in Geneva, Switzerland. It was a privilege, indeed, to see the representatives of 49 self-governing states from five continents gathered in the new and imposing Palace of the League to discuss the things that make for peace. Having followed the reports of the meetings to the close, I set down here a few impressions.

But I must first tell a story which contains a parable. On the Sunday before the assembly began, I had luncheon with a retired, American Methodist preacher who lives in Geneva, Dr. J. S. Wadsworth. He took me out behind the hotel in which he lives and showed me a little evergreen tree he had planted during the Disarmament Conference, which began so gloriously in 1933 and was in the death throes by the end of the year. At the roots of the tree he had buried a number of hermetically sealed bottles containing newspapers and other things that in a sense represent the civilization of our century. Near the tree stands an oak stake on which Dr. Wadsworth had carved an angel and the word PAX. He told me that a few months before, he thought the tree was dead. But when summer came, to his great joy, the tree was found to be alive. The hotel gardener assured him that in all probability the tree will live for many years and grow to be a strong and beautiful tree.

Events of recent years might make one feel that the League of Nations has failed. The absence of certain delegations made a painful impression at Geneva. The names of Ethiopia and Austria still appear as member states. For obvious reasons these countries were not repre-

sented. Dr. Wellington Koo pleaded eloquently for help for China. But it was plain to be seen that the countries in the League had no intention of helping. And there was much talk about reforming the League. It was difficult to avoid the impression that back of this talk was the unwillingness of the stronger nations to live up to their obligations under the covenant. And naturally the smaller nations do not wish to assume obligations that the larger ones refuse to bear.

On the day the League opened, Chancellor Adolf Hitler made a speech at the Nazi party meeting in Nuremberg which was accorded more attention in Geneva than anything done or said by the League. (NOTE.—*This was true in numerous other cities around the world.*—ED.) It was reported that League delegates left their work in the League building in order to listen to Hitler's speech broadcast over the radio. At the second meeting of the League, I had a seat in the gallery just behind Russia's delegate Litvinov. During the session I could see that he was reading a paper. With the aid of a pair of opera glasses I could make out that *he was reading the published report of Hitler's speech*. The fate of Czechoslovakia could be seen even then. The assembly opened under the shadow of Nuremberg and closed under the shadow of Munich.

And here enters the parable. It looks as if the young tree may die.

Nevertheless much more is accomplished in Geneva than appears at first glance. At this session of the League, arrangements were made to supervise the withdrawal of foreign troops from Republican Spain. Provision was made for the election of a judge of the Hague Court. A decision was reached to continue the work of the

Nansen office to look after the ever increasing number of refugees without home or country. Matters pertaining to intellectual coöperation were discussed. Reports on the work of the League in fighting the traffic in narcotics and in combating disease in various parts of the world were presented and discussed. And the International Labor Office, with which the United States coöperates, is carrying on a highly useful work.

It had just published a very valuable report on *The Workers' Standard of Living*. This type of world service, which is not rendered by any other organization, should keep the League of Nations alive until it gains strength and influence to do other things for which it was originally founded.

After all it is possible that the young tree has taken root and may live.



Airplane view of the Palace of the League of Nations in Geneva



THE LIBRARY

*Reviews of Current Books and
Announcements by Publishers*



A Guide to Understanding the Bible, by HARRY EMERSON FOSDICK, to use his own metaphor, consists of "six separate roadways" driven through the Bible to explore the development of the six great ideas of God, Man, Right and Wrong, Suffering, Fellowship with God, and Immortality. Originally given in a mid-week lecture course in New York's Riverside Church, the six lectures are here expanded into a remarkable book. Dr. Fosdick frankly disclaims any theological interpretation. "This is not primarily a book on Biblical theol-

ogy," he writes, "but a genetic survey of developing Biblical thought." Nevertheless Dr. Fosdick's theology is there. He admits being a theist. The development reflected in the Bible involves for him "not only human discovery but also divine disclosure. Seen from one side, it is a human achievement; seen from the other, a divine self-revelation." It is difficult to classify this book. It is not preaching although the homiletical genius of this peerless preacher inevitably appears. Nor can it be regarded as a book on Biblical exegesis or

criticism. Regardless of classification, for multitudes of readers it will stimulate a new appreciation of the Bible, and a more intelligent comprehension of its unfolding of the spiritual experience of mankind. How God, who was conceived of as a territorial deity on Mount Sinai, became revealed as a universal Father; how man as a physical organism in the corporate mass of a nomadic tribe emerged as a personality, a son of God with the responsibility of an eternal destiny; how primitive tribal justice was modified by "inwardness,

humaneness, and universality as the major qualities of the good life"; how the mystery of evil eventually led to a conception of suffering as "costly adventure for the kingdom of God"; how an unapproachable deity with whom no man dared to have fellowship became the approachable God with the believer living in God and God in him; and finally how the immortal hope began with Sheol and ended with Christ "who abolished death and brought life and immortality to light through the gospel"; all are set forth in the superb literary style that one would expect from Dr. Fosdick. Included are nearly 50 pages of Biblical chronology, numerous appendices and Scriptural references. Perhaps he feared to make the book too long, but it is to be regretted that each chapter does not close with a page or two of Dr. Fosdick's matchless, persuasive appeal to make each of the six grand ideas, a living reality and power in the life of the reader. (Harpers; 348 pages; \$3.00.)

The Validity of Religious Experience, by F. E. ENGLAND, is rather heavy reading and those who cannot follow the abstractions of epistemology and metaphysics will pass it by. In only two sections, "Adjustment to God" and "Communion with God," does the discussion move in categories familiar to the average religious reader. Profound thinking of this kind needs to be done however, perhaps especially in a day greatly influenced by pragmatism. Every Christian is indebted, even though unconsciously, to those who reflect seriously on the problems of religious knowledge. The author stresses the importance of intuition, by which the "wholeness of reality" is apprehended more truly than by processes of analysis. Insepa-

rably joined with intuition is interpretation—a major contention of the book—and by a process of "progressive discrimination" we reach a satisfying degree of certitude. Religious experience thus becomes an organic part of the rest of reality. The nature of reality is a "hierarchized whole" with different activities, physical, animate, mental, and manifested in a creative process. God then is a dynamic Whole, a purposeful Spirit "striving perpetually but not irresistibly to release His life and love and joy in the life of man, being defeated by inertia yet never despairing." (Harpers, 288 pages, \$2.00.)

Allen's Synonyms and Antonyms, edited by T. H. V. MOTTER, is a revised and enlarged edition of the original, first issued in 1921 by the late F. S. Allen, editor of *Webster's International Dictionary*. Next to the Bible and the dictionary, a book of synonyms and antonyms is indispensable to the preacher and the teacher. And of course no writer or editor can be without it. This edition is 50% larger than the original, has nearly 40% additional words, is arranged alphabetically, and in

vocabulary is unusually comprehensive. There is probably no experience more annoying to writers, teachers, preachers, and lecturers than the inability to express an idea because the right word is not immediately forthcoming. This book at one's right hand becomes a very present help in time of trouble. To the perennial question, "How shall I say it?", it furnishes the answer. (Harpers; 427 pages; \$3.00.)

Steps Toward the World Council, by CHARLES S. MACFARLAND, traces the history of the modern ecumenical movement among Protestant churches throughout the world, beginning with the fraternal relations between the British and Foreign Bible Society and the American Bible Society, as early as 1816, which the author regards as justly deserving the title "ecumenical" and culminating in the world conferences at Edinburgh and Oxford in the summer of 1937 where the organization of the proposed World Council of Churches was authorized. As General Secretary of the Federal Council of Churches in the United States for nearly 20 years Dr. Macfarland has been a delegate to most of the interdenominational conferences during this period. He attended the meeting of the Church Peace Union at Lake Constance on August 1, 1914, the day the World War was declared. He is thus well qualified by observation and experience to write this informing survey of the ecumenical movement which, he concludes, is "more than a movement of history; it discloses a divine plan slowly evolving, interpreting a spiritual and social process." One criticism may justly be made. He should have given larger recognition to the world missionary conference in Edinburgh in 1910. (Revell; 128 pages; \$1.25.)

Just Published

PASTORAL PSYCHIATRY

By John Sutherland Bonnell

THIS is a book written for you if you minister to persons who come to you with mental and spiritual problems.

This is a book that takes you into the consulting room of an expert in personal counselling. Here you may watch him as he works with individuals and assists them in solving the problems which are wrecking their lives. \$2.50

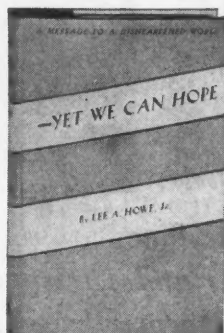
HARPER & BROTHERS

The Second World Conference on Faith and Order, edited by LEONARD HODGSON, is the official record of the proceedings at the conference held in Edinburgh in August 1937. Conference reports are often dull and dry. This one is different. Dr. Hodgson has furnished a vivid narrative of the proceedings, stenographic transcripts of discussion speeches and argumentative comments, as well as the full official text of the five section reports on, The Grace of Our Lord Jesus Christ, The Church and the Word of God, The Communion of Saints, The Ministry and the Sacraments, and Unity in Life and Worship. He includes even Dr. J. R. Sampey's historic statement of the position of Southern Baptists on salvation "by faith in Christ Jesus without the intervention of priest, church or sacraments." In this brief speech Dr. Sampey acknowledges that it is the first time that Southern Baptists have been represented at such an ecumenical conference. Featured also are the eight addresses at the Sunday evening sessions, representing eight different communions, each speaker "bearing witness to what the worship and life of his church mean to him." Thus Dr. Harold C. Phillips' address on the Baptist point of view (See "*The Pearl of Great Price*," MISSIONS, February 1938, page 98), receives eight pages in Dr. Hodgson's report. Impressive is the list of churches represented and the directory of delegates. For any pastor or layman who wishes to keep informed on the ecumenical movement and the growing trend toward church unity, this is an indispensable book. Dr. Hodgson, Canon of Christ Church, who served as conference secretary, deserves congratulations for a thoroughly comprehensive, informing and stimulating book. (Macmillan; 386 pages; \$2.50.)

A Message to a Disheartened World

— YET WE CAN HOPE

By Lee A. Howe, Jr.



"Dynamiting the Darkness" is the title of one of the chapters of this book. There is plenty of darkness in world conditions today; our author points out some of the dynamite that the Christian church might use to dissipate it. He represents the oncoming generation of Christian leaders and is therefore sophisticated and even pessimistic, but "yet he hopes" — because he has unlimited confidence in the Victorious Christ. Cloth, \$1.50

STORIES OF THE HYMNS FOR CREATIVE LIVING

By Charles A. Boyd

This book is a companion volume — A Guide — to Hymns for Creative Living. It is believed that its use will greatly further the cultivation of worship through song — that is the intention of the Hymns. It is not a mere collection of hymn anecdotes, but in addition to facts about authors, composers and the occasion of the writing, it offers helpful suggestions for the better rendering of the selections. Unusual attention is paid to the story of the various hymn-tunes. Cloth, \$2.00

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Tales of a Waste-Basket Surgeon, by GORDON S. SEAGRAVE, M.D., medical missionary of the Foreign Mission Society in Burma since 1920, describes in graphic, vivid style what it means to be a missionary doctor among primitive tribes in the hills of Burma. Of absorbing interest are the accounts of actual cases in surgery, gynecology, obstetrics and general medicine that keep the doctor busy from morning until well into the night. Glimpses into the social customs, habits of life, and general economic conditions of the people make fascinating reading. How an American can survive a Chinese feast such as Dr. Seagrave had to eat, consisting of bird's-nest soup, ham, chicken, tripe, brains, white sea worms, rice, canned peaches, and a dozen other courses, must

remain a miracle. Many other incidents in this book, like a stalled truck on a steep hill within two feet of a precipice, a stopped-up plumbing system in the hospital because a patient had thrown bandages and dressings into the toilet bowl, a new nose grafted on to the face of a Chinese gentleman from a two-inch section of a rib, disprove the altogether too common notion that a missionary book is dull and dry reading. It is a superb sequel to Dr. Seagrave's earlier book, *Waste-Basket Surgery*. The publishers have offered a good suggestion. Give a copy to your family doctor or to the nurse who attended you in a recent illness. (Judson Press; 265 pages; \$1.50.)

City Shadows, by ROBERT W. SEARLE, consists of 16 stories of

(Continued on page 63)

Ears of Corn for a Baby Layette

By ALICE W. S. BRIMSON

*A family of purchasers arrives at
the Mather School Sales House*



An informing review of what was done with the 6,013 White Cross boxes contributed last year to the Overland Division by Baptist churches and how they are used in helping underprivileged people to help themselves

LAST year 6,013 White Cross boxes were sent in the Overland Division to various home mission fields. Total cost of new materials used amounted to \$14,486 while \$2,362 was expended for parcel post. Today this material is in the hands of Christian workers across our land, in Puerto Rico and in Alaska, for use in many underprivileged communities. Many boys and girls work on this material. By painstaking effort they put themselves into it until it becomes truly their own. Out in Hopiland men, as well as women and girls, gather to sew together the never-ending patch blocks for quilts. That, too, becomes their own because of their work.

Many White Cross articles are sold. A wise missionary on an Indian field sold a lovely layette

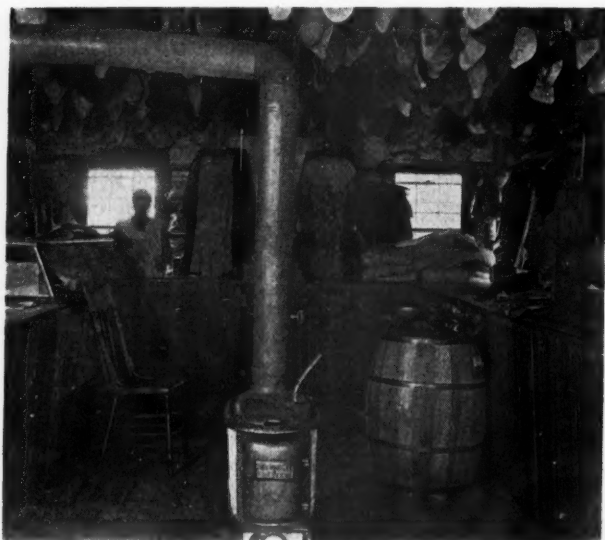
for several ears of corn. How the little sister thrilled as she carried the only provision for the new baby back to the adobe home—having paid for it with the one commodity the family could spare.

Another missionary knows how a teen-age Negro girl needs clothes for high school. But she knows too that there would be danger in outfitting her from the White Cross. So the girl cleans drawers and cupboards for the missionary. Her pay is the clothes she so proudly wears as she goes home.

Some of the articles from White Cross boxes are distributed as presents at Christmas from mission or Christian center. These are visible symbols of the love which sent to earth our first Christmas Gift. Presents wisely given and received with adequate appreciation properly expressed do not pauperize, but warm the hearts of people and make them more aware of the love of God and the reality of that first Christmas Gift.

A rummage sale at a Christian center from White Cross supplies is one of the sane efforts to help people help themselves. "Thank God," say the missionaries, "and thank Baptist women everywhere for the White Cross." It is the result of sacrificial work of women who love and care, and missionaries who are striving to use it in the most helpful way for the kingdom of God.

At Mather School, Beaufort, S. C., stands a long, low shed, under a spreading live-oak tree. It is the "Annex." Here are taken the barrels, cartons, boxes—of every shape and description—which come each week from northern churches through the White Cross workers. Saturday



Inside the Mather School Sales House. Note the hats suspended from the ceiling. About one third of school income comes from this enterprise

morning is set aside by members of the staff for unpacking and sorting. It is a backbreaking task but very much fun. Shoes here, coats there, beads and finery in this box, hats on the table—so it goes until every box is empty. After this the contents are carried to the saleshouse. The hats go on nails driven in rows across the rafters. Coats are hung on long frames. Beads and small articles go into the show case. All is ready for business.



The Sales House and residence of the manager

Business is not slow at the saleshouse. Two fine Negro women spend all their time there as clerks. All through the week and in larger numbers on Saturday, people around Beaufort come to buy. Almost anything is asked for at some time. Men and women outfit the entire family. Mather students often clothe themselves completely from the saleshouse.

What is the result of it all? Two things. It has been a blessing to poor families throughout the entire area. The little money they have to spend has been stretched because of the saleshouse until it covers the many needs. It is a self-respecting way to provide for the family. They are not beggars. The things they have bought have come as the result of their own work and thrift. They appreciate the articles because they worked for them. Thus Mather saleshouse is a blessing to the community. It represents an ideal way of helping people in their struggle with poverty. Incidentally, moreover, it brought in last year \$7,000 above the cost, toward the operating expense of the school. This is almost as much as the denomination supplies toward the budget there.

Giving has never injured anyone—but receiving can be harmful. It often blunts the independence of a life. Leaning on others can soon become so much a habit that a normal self-supporting life requires an effort which the individual is not willing to make. It is not strange that after a person has become accustomed to having his needs supplied without effort he tends to become unwilling to exert effort. Then, too, giving often decreases the realization of the value of the article received. When we work hard and exchange the result of that work for some other goods, the purchase carries a sense of the hard work required to make it. "Easy come, easy go" is often a very real situation in life. This tendency not to appreciate that which comes to us without cost to us, tends therefore to dull our appreciation of the value of the material. For instance, it is a common observation that children who are given too many toys and too much expensive clothing grow up with no appreciation of their value.

All of this tends to be avoided in such a plan as that used at Mather where material is sold rather than given away. It is also worked out wisely in a well conducted rummage sale. If such a sale merely tempts poor people to get more stuff and unloads "White Elephants" from the homes of the church constituency, it is unworthy of the church. If, however, it helps people to buy at prices they can pay, it is a blessing.



Unpacking goods and sorting them for display and sale

The Judson Fellowship

NEWS ITEMS REPORTED FROM HERE AND THERE

For his "Men and Missions Sunday" sermon, November 13, 1938, Rev. J. Francis F. Peak, pastor of the Baptist Church, Demarest, N. J., took for his subject, "In Memory of a Great Soul," and his discourse was a tribute to the character and services of Adoniram Judson. In her accustomed place in a front pew sat Miss Laura S. Taylor—now in her 77th year. Her father was Rev. Jeremiah B. Taylor, who, as a pioneer in Kansas, traveled the prairie on pony back, holding services in isolated settlements. He established 18 Baptist churches. Miss Taylor listened carefully to all that was said about Judson and the Judson Fellowship and, meeting the pastor at the door after the service, she said, "My mother heard Judson speak when he returned to America after his imprisonment. What he said and how he had suffered impressed her deeply and had much to do, I think, with her interest in missions. Mother heard Mr. Judson speak in the First Baptist Church of New York City, which was then far down-town, in Gold Street. She never forgot how he could not speak above a whisper and how Rev. Spencer H. Cone, pastor of the church, laid a hand on his shoulder and repeated everything he said."

A poster, for use in the churches during the period after the holidays, will be ready in January. Its purpose is to serve as a reminder of the Judson Fellowship during the months from January to May. The theme of the poster is the departure of the Judsons from Salem in February, 1812, and its pictorial basis was a fine, old steel engraving obtained from the archives of the American Baptist

Foreign Mission Society. Much enlarged, this picture gives a striking impression of the beginning of that fateful voyage and one that is quite true to the actual scene.

There was an attendance of 250 at the Judson Curry Dinner, served by the First Baptist Church of Fall River, Mass. The dinner was typical of the Burmese cuisine, there were effective oriental decorations, and the Moulmein Singers in Burmese costumes sang appropriate songs. Toasts were offered by Dr. Albert C. Thomas, pastor of the church, in behalf of the National Judson Fellowship Committee of which he is chairman; Mrs. Herbert F. Barnes, president of the Women's Missionary Society and James Harrison, president of the Young People's Federation. There were costumed impersonations of Adoniram and Ann Hasseltine Judson, President Hudson, of the Northern Baptist Convention, and Mrs. Hudson.

State Secretary R. L. Andem, of Michigan, reports that his State

has set a goal of 5,000 Judson Fellows for this year. He writes, "How near we will come to that goal, we have no idea. At our State Convention we had impersonations of Ann and Adoniram Judson, and in addition, Sally and John Mason Peck. They were present at every session, so the Judson Fellowship was before the Convention throughout the four days. It will also be emphasized at the mid-year meetings of the Associations in January."

Find the Answers!

SUGGESTIVE QUESTIONS FOR FORUMS

What proportion of our money should we give to the church?

Is there money among the church people today?

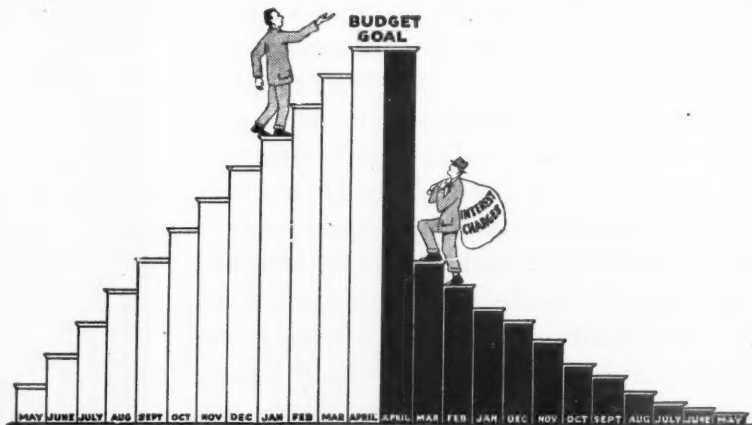
Should a man pay off his debts before he begins to tithe?

What effect does the tithing system have upon the spiritual interests of the church?

Which is the better basis for real giving, an understanding of stewardship, or an understanding of missionary needs?

What are some of the causes of indifference to church interests, which form the background of lack of interest in stewardship?

Why should tithing be urged as the approved method of giving?



THAT BUDGET STAIRWAY

Here is a stairway that was much in the Baptist eye a few years ago. It still holds its lesson for the church that does not approach its budget goal by the method of pledged, regular giving



"WHO IS MY NEIGHBOR"

The parable of the Good Samaritan explains the title of the January Book

How can non-givers be brought to feel their responsibility as Christian stewards?

Should tithing be urged "so God will bless the giver with material prosperity?"

How shall we deal with the "dead wood" constructively, yet in fairness to the active members?

Does a Christian owe his church a certain amount of his income, or is he at liberty to give as he sees fit?



Madame Chiang Kai-shek, wife of the Chinese Generalissimo, was graduated in the class of 1917 from Wellesley College. At the commencement this year she sent to her classmates a souvenir cup from China, little Chinese tea-spoons and a small silk flag. These remembrances were greatly appreciated by her long-time friends and schoolmates. Spontaneously they took up an offering of \$900 for her work.



During a recent three weeks tour Miss Genevra Brunner of the Woman's Bible Training School, Nellore, South India, reached 35 villages and preached to over 4,000 people. "It is pathetic," she wrote, "to hear these people say, 'Who will teach us after you go?'"

Enlistment Values Confirmed

AN INTERESTING CHURCH EXPERIENCE IN VERMONT

A year ago, immediately after our Every Member Canvass was over, I began laying the foundation for this year's canvass, for I was firmly convinced that a successful canvass is a year's work, rather than the work of a few weeks. The results of our canvass this year have confirmed my convictions, for in spite of the fact that financial insecurity seems to be haunting my people as much now as ever before, there are this year about 44 per cent more of them giving to current expenses and 28 per cent more of them giving to benevolences, than gave last year. I had other convictions also, which have been confirmed.

To begin with, I was convinced that it wasn't good psychology for a church to send letters to its members, *only* on the occasion of the Every Member Canvass. I wanted my people to get over expecting every letter from the church to be an appeal for money. And I disliked to give the impression that raising a budget was the only activity of our church worth spending postage to publicize. Consequently I determined that the members of my church should receive some message, via the mails, from their pastor at least four times during the year.

Another conviction, which I have always had, is that people will give only when they have learned to be unselfish, and that emphasizing the need for sacrificial giving to benevolences is a sure way of training people to be selfish, thereby making it harder to raise both current expense and missionary funds. So during the year I let the needs of the local church speak for themselves, while I spoke frequently of the great need on the missionary fields. We held a very successful School of Missions,

started using the denominational calendar service, presented two missionary plays, and had two different missionaries speak from the pulpit during the year. The result was that we not only over-pledged our \$600 missionary quota by \$76, but secured 36 new pledges for current expenses out of a total of 118 individual current expense pledges. My church is learning to be unselfish by thinking of others first.

I did not like the formal, quarterly statements our finance committee was issuing at the end of each quarter, to those whose pledges were in arrears. We substituted a form letter thanking contributors for what part of their pledge they *had* paid. We found them all able to figure for themselves how much was yet due on the pledge they had made, and our quarterly reminder had the appearance of an expression of gratitude rather than a grocery bill.

I did my best all the year to make the community "church conscious," through different forms of publicity and through providing a well-rounded program of activities and services, designed to appeal to all types of people.

Specific preparation for the canvass began two months before the date set for its completion. "Church Attendance Month" was followed by "Church Loyalty Month"; then came "Reconsecration Month," the first Sunday of which was "Pledge Sunday" to be followed the next week by "Every-Member-Canvass-Completion Sunday."—*A Vermont Pastor.*

Joint Promotion Board Meets

The new Wisconsin-Illinois joint Board of Promotion held its first meeting in Chicago on Friday, (Continued on page 61)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Following the Great Physician

MANY Chinese Christians have been found among the thousands of war refugees in Shanghai, China. Never have these people been heard to complain of their "bitterness," even though their families have been broken and scattered. One morning one of these, a patient in the Shanghai Hospital for Refugees, looked up to the window where the bright sunshine was streaming in and said to those about him, "This is our daily reminder of the Light of Jesus Christ, Who can heal our souls and make them well again."

Testament of Medical Missions in War-ravaged China

With *profound thanksgiving* we report a year in which we have been able to improve our service and be useful to the community at a time when it was difficult, if not impossible, for other hospitals in Swatow to continue their work. I need not recall to your minds the stressful days when Swatow was bombed, nor those days following when cholera swept the city and countryside.

Many special tributes should be made to the splendid spirit of the community, from which so many volunteered and served faithfully during the emergency, to the doctors from Swatow who joined our forces at that time, and to our own tireless staff,—doctors, nurses, evangelists and general workers, who forgot themselves and gave unstintingly of their time and strength all through the year.

We have been working on certain improvements for the hospital, some of which have been accomplished. Our new road with reten-

tion wall is now a reality up to the doctor's residence. . . . Looking to the immediate future in these war-torn times, we know not what to expect, but we are trying to be ready to serve in whatever emergency may arise.

In the midst of these material needs and work we do not forget that we would not be here at all or doing any of this work were it not for that One, Jesus, Who came that we might have life abundantly. We ask your continued interest and prayers that we may bring physical and mental relief to our patients, but much more,—that we may bring to them the soul-healing knowledge of the love of Christ.—*Velva V. Brown, M.D.*, Scott-Thresher Memorial Hospital, Swatow, South China.

Christian Nurses in South India

India is a land where bribes are so common that hospital patients

expect to give money or gifts to nurses to receive special service. Kanamula S. Ruth, graduate of Baptist mission schools and of the Victoria Memorial Hospital Training School, Hanumakonda, who is now senior staff nurse there, reports: "One thing for which we are thankful to God is that our nurses do not take bribes or gifts from the patients. Some do give something after hospital fees have been paid, but that is immediately put into a nurses' fund which we use now and then for food for destitute patients and for other charitable objects." One person recently helped out of this fund was a ten-year-old child widow, a caste girl, deserted by husband and family because she had an infection.

Christian Stateswoman in Burma

A little school girl found a sick woman lying in the street upon a rubbish pile. Because she knew little about caring for the sick and



Scott-Thresher Memorial Hospital at Swatow, South China

could find no one to help her, she decided to become a doctor for the Burman women. Her Christian parents sent her to Kemmendine Mission School and then to Judson College and the University of Calcutta.

Today Dr. Daw Saw Sa, F.R.C.S., D.P.H., of Rangoon, who has the distinction of being the first Burman woman physician, is the first and only woman Senator under the new constitution, which on April 1, 1937, made Burma a Crown Colony in the British Commonwealth of nations. In 1932 the Rangoon Government conferred unique honors upon her by making her a member of the Rangoon Corporation, the first time in the political history of Burma that a Burmese woman was admitted as a member of either Corporation or the Legislative Council. Dr. Daw Saw Sa has for a long period been interested in politics, particularly the section relating to physical, moral and mental development of women and children, and is a member of various societies and institutions, besides having her own nursing home and clinic modeled on the most scientific in America. Her present position in the new Government should have tremendous consequences for the welfare of the people of Burma.



Three Indian women doctors

Ellen Mitchell's Memorial

When Dr. Ellen Mitchell sailed for Moulmein, Burma, in 1871, she never, with all her foresight and faith, could have envisaged the memorial in her name which now stands in that city. The only institution of its kind in all Burma, the Ellen Mitchell Memorial Hospital has, in the 20 years since patients were admitted to its main hospital building, treated about 15,000 people in the hospital and about 45,000 in the dispensary. Nearly 150 girls have entered the Nurses' Training School. Of this number 93 have graduated and 40 are now in training. About one-third of the graduates are in Government or similar hospitals, about one-third are married and the remaining one-third are in various posts such as schools, village work, and private practice. Ma Hla Sein, a Chin girl from Kantha, is in the last group. Recently graduated from the hospital, she has gone back to her own village to help her people as village nurse. She will be working with the Pyinmana Agricultural School in this pioneer public health service. A born leader, with a beautiful Christian character, Ma Hla Sein, it is hoped, will make such a contribution that within a few years the people of her own village and those surrounding will support her and her work.

In the Garo Hills of Assam

Ten years ago missionaries in charge of the hospital at Tura hoped to establish a dispensary in the central district of the hills. The people there were at least two days' journey from any kind of medical aid. After many delays and disappointments, the dispensary was finally opened last January. The compounder has not only done his dispensary work well, but he is a leader in the church. His wife, who was trained at the Girls' Mid-



Staff of Scott-Thresher Memorial Hospital at Swatow

dle English School in Tura, has started a primary Sunday-school class with over 70 children. Many mothers come with their children and sit in the back of the church during the lesson period. About 20 of them are non-Christian. Two consecrated young Christian Garos are making their new work "to the glory of God and His Kingdom."

A Missionary Nurse for Belgian Congo

Miss Lena Youngsman, R.N., appointed by the Woman's Foreign Board as missionary to Belgian Congo, sailed two weeks later to begin her work in a field where she is much needed.

Next Summer's Vacation

It may seem a bit early to plan for next summer's vacation, but for missionaries abroad who are coming home on furlough in the spring, it is none too soon.

Once again the Chautauqua Baptist Headquarters offers FREE accommodations to all Baptist missionaries in active service for the months of July and August, 1939. The fine summer program at Chautauqua includes religious inspiration, education, rich musical feasts with several weeks of symphony orchestra concerts, also lake bathing and the usual array of summer sports.

For information and reservations, address Baptist Headquarters, Chautauqua, New York.

TIDINGS



FROM THE FIELDS

Farewell to Leaky Roofs and Smoking Stoves

By GERTRUDE MILLER

The Weirton Christian Center dedicates a much needed new building

ARE WE HAPPY!!! If you want to know, come to Weirton, W. Va., and see our new Christian center building, dedicated October 22, 1938.

No more leaky roofs; no more small coal stoves that puff and belch forth clouds of smoke, choking everyone in the room; no more saying to young people, "I'm sorry but your club period is over, so you must leave the building and make room for other groups." We are glad to hear young people say, "We are glad to have a respectable place where we can meet and spend

our leisure time. Now we need not go to questionable places nor stand on street corners."

Weirton, a steel mill town in the hills of West Virginia, is the prototype of most modern industrial centers. The usual environs of such places invariably call for some force or forces to rectify all that is undesirable. Aside from the churches and schools there are very few forces actively engaged in such constructive work. Amid the most abject and miserable conditions, hundreds of our boys and girls have never experienced the full implications of the phrase, "the more abundant life."

Many of the older people cling tenaciously to their native customs, thus setting up conflicts in the minds of many children. For example, a seventeen-year-old Polish boy asked for a place to sleep one night. Making inquiry, we found he was afraid to go home. He had been working in a bowling alley and just that day had lost his job. He knew his mother expected some money each Saturday, and unless he had it there would be trouble. The night before, he had walked the streets when the temperature was only 25° above zero. Now he wanted shelter and the opportunity for peace. What can you expect from such children? Try to picture the situation and realize that many American-born parents are just as guilty.

Many fathers and mothers drink, gamble, and curse with the slightest provocation. Children are driven out from their homes to get money or its equivalent by fair means or foul. Poor, distressed, ragged little anaemic-looking "kiddies." What would you do to punish them when



Negro Baby Clinic, Weirton Christian Center



Baptist church and new Christian Center, Weirton

they stray from the straight and narrow path?

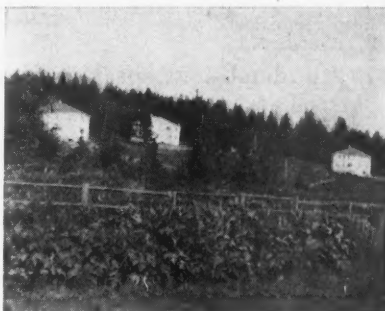
We realize our limitations and do not profess to think we are settling all doubts in the minds of our boys and girls. Political, economic, and social standards are hard to change, but we know they will change when people are changed. For this reason we seek the best possible Christian leadership in our staff and volunteer help.

We also strive to have a balanced program to encompass the entire personality of children, youth, and adults. We try to be practical in keeping the good and sloughing off the useless. We do not have numbers as the goal for any of our programs, but at the same time we realize attendance is indicative of interest in our presentations.

Beside the Christian center, as an integral part of our whole organization, stands our church. A small room has been added to the rear of the church, with a graceful archway leading to the auditorium. The walls and ceiling are covered with brown and tan masonite and a new hardwood floor adds greatly to the appearance of the auditorium. A group of high school boys made the pulpit. The outside of the church has been covered with gray asbestos shingles, all of the labor being donated. In September the women of the church served a banquet to the 60 men who had given hours of labor; the table

favours were small models of the building.

Into this house of God pour many of our center people. Working with and for all, we believe we are obeying the Master's injunction to go preach the gospel.



Kodiak children's homes

Dreams Come True at Kodiak

By MAY HALSTENRUD

DID you ever have a dream come true in such a wonderful way that it hardly seemed a real-

ity? That is about the way we feel since we have settled in our new cottages. The new homes are far beyond our expectations and we cannot express our deep appreciation of them.

The twelve larger boys worked all summer near the new cottages, digging ditches for sewer pipes, helping to pour cement for the barn floor, helping with the building of a fish-house, hauling water pipe, and doing various other odd jobs. After long, hard hours of labor they came home at night, too tired for play. We do appreciate the many weary hours they have given.

The girls have been kept busy with general housework, and together with Miss Knight the older girls have prepared three meals a day for our large household.

The burden of packing for moving from Woody Island to Kodiak Island, fell upon Miss Newbold, Mrs. Chamberlain and me. Everything was sorted into piles, then divided for the four different cottages and packed into boxes so that each Home might be supplied with everything. A box of clothing was also packed for each child.

A sadness fell over us as the first family group left for Ouzinkie on August 26th. Three days later, however, came the great day of excitement when all the rest of us left the shores of Woody Island for our new homes. The next few days we

(Continued on page 61)



House cleaning time at Kodiak Island

MISSIONS CROSS WORD PUZZLE PAGE

No. 25—A Brotherly Blessing

ACROSS

1. "highest . . . in the synagogues."
6. Ruler; hot carp (anag.).
12. "The . . . of our Lord."
13. "And . . . our beloved Apphia."
14. "Grace be with . . . all."
15. A star.
16. Drunkard.
17. Put on.
18. "Hearing of thy love . . . faith."
19. "Follow . . . with all men."
21. "is set . . . liberty."
22. Always.
23. Rocky pinnacle.
24. "keep yourselves . . . idols."
26. "I thank my . . ."
27. Iron.
28. "bore his ear through with an . . ."
29. Paul was in a . . . when he wrote this.
31. Seed vessel.
32. "and Archippus . . . fellow soldier."

33. Paul considered himself this of his "son Onesimus."

36. Arabic word for 33 across.

38. Printer's measure.

40. "your . . . conversation."

42. " . . . toward all saints."

44. "and to . . . church in thy house."

46. "let me have joy of thee in the . . ."

47. "from . . . even unto Ethiopia."

49. "For . . . have great joy and consolation in thy love."

50. East Indies.

51. "Looking unto . . . the author and finisher of our faith."

53. "be much bold in . . ."

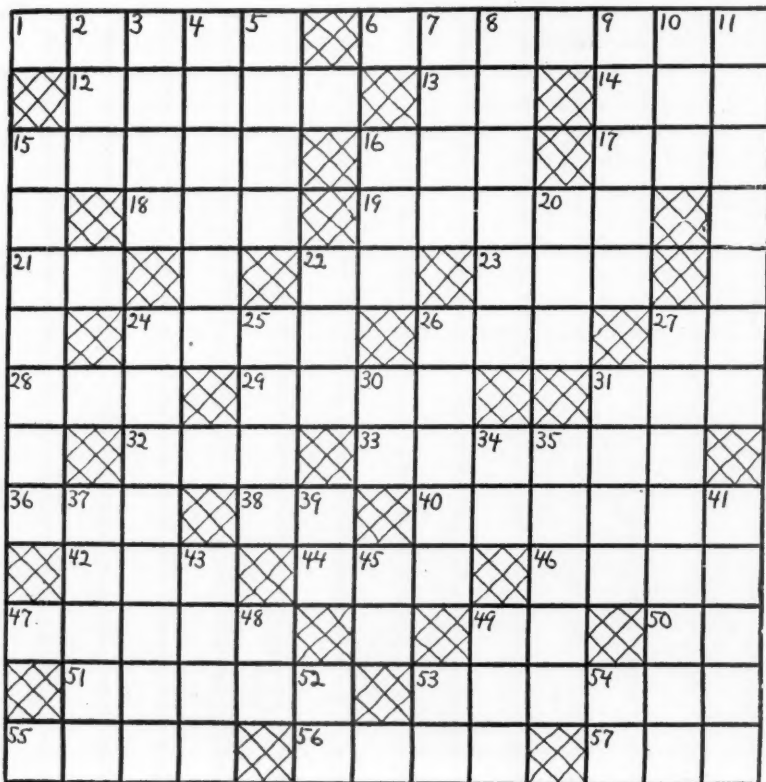
55. "in every good word and . . ."

56. Medley.

57. "the dumb . . . speaking with man's voice."

Our Text from *Philemon* is 12,

13, 14, 18, 19, 24, 26, 32, 33, 42, 44, 46, 51, and 53 combined.



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NO. 47

Last Month's Puzzle



DOWN

2. "Or if he shall ask an . . ."
3. Extent.
4. Paul "tarried many days in Joppa with one Simon a . . ."
5. Fish.
7. Siouan Indian.
8. Vegetable.
9. Old coin of Zealand.
10. Dove note.
11. "When saw we thee an . . ."
15. Southern State.
16. "who came in privily to . . . out our liberty."
20. Fish.
22. Used by early Christians.
24. Fish.
25. Monster.
26. Iced.
27. "My rock, and my . . ."
30. "making mention . . . thee always in my prayers."
31. Mexican dollar.
34. Half of both.
35. Sounder.
37. Musical instrument.
39. Sion was one.
41. Revises.
43. Flat circular plate.
45. "If . . . hath wronged thee."
48. Gold; the heart of Paul.
49. " . . . for the joy that was set before him."
52. "which doth . . . easily beset us."
53. "I will sing of mercy and judgment" begins this Psalm.
54. Half of Asia; state.

MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

The Judson Fellowship

New Jersey under the leadership of Rev. Otto F. Laegeler has issued a four-page pamphlet entitled "Techniques for Making Effective the Judson Fellowship in the Local Church." The church has been organized for a clear-cut campaign of education to make the Judson Fellowship effective.

Under the following headings, "What is the Judson Fellowship?" "What Are the Purposes of the Fellowship?" "How to Make the Judson Fellowship Effective in the Local Church," the pamphlet is filled with worth-while suggestions for all age groups, and demonstrates in a thorough-going fashion what may be accomplished within the bounds of a single State by thoughtful planning, world vision, and concentrated effort. Copies of this informing bulletin may be secured by writing to the New Jersey Baptist Convention, 158 Washington St., Newark, N. J.

New Stories on India

Miss Grace H. Patton, well-known writer of stories, has written for the Department of Missionary Education two series of excellent missionary stories about India: one booklet for Primary children, entitled *Brimful of Brown Folks*, and one for Junior children, entitled *Mustard and Marigold*. They will be useful in the children's story hour, for Junior Societies, in groups in local churches, and for Sunday-school classes, especially during the period of foreign mission emphasis January, February and March. (Price 15 cents each.)

A Unique Missionary Program

Under the auspices of the World Fellowship Committee at the Dorchester Temple Baptist Church, Boston, Mass., Miss Beatrice E. Griffiths, Chairman, presented an unusual missionary program for use in evening sessions for an entire week. The program was based on the "How to Use" suggestions for *Moving Millions*. A key-ring with six different keys, made of varied colored cardboard was given out as an invitation. A door was made, and each night the person presiding opened the door with the matching key, displaying a poster designed by the group for its particular program. Each night a different group prepared the program connected with the chapter assigned. The groups included the Women, Royal Ambassadors, Young Women's Class, Senior C.E., World Wide Guild, and the Committee with the pastor for the closing program. The following is an outline:

MONDAY—The Key of Understanding, depicting the religions of India. Indian music and refreshments added to the interest.

TUESDAY—The Key of Hope. A poster on the Untouchables was made for the door, and the story of the unfortunate Untouchables was told. A young woman recently from India told of her trip, and a young man who had traveled through India presented moving pictures. Missionaries supplied many curios of interest.

WEDNESDAY—The Key of Sacrificial Service. Door opened by one of the Young Women's Class. The program was in the form of a group meeting, and the leader presented an air-mail bag

received from one of the missionaries in India. The mail bag contained things from India, including newspapers, etc.

THURSDAY—The door was opened with the Key of Sympathy by the Christian Endeavor Society, and on the door was a beautiful poster with nurse and Indian children.

FRIDAY—The Key of Truth opened the door to Education in India. The poster was in the form of a map with Baptist mission stations and schools. The story of Education among the Indians through our missionary endeavor was beautifully shown through music and story by the World Wide Guild girls.

SUNDAY—The Golden Master Key of Love opened the door and showed the picture of Christ Knocking at the Door. Quartets and solos were presented in keeping with picture. Two soloists, one representing India and the other the Church, stood at either side of open door with picture, and antiphonally sang, "Tell me the Old Old Story" and "I Love to Tell the Story." The sermon by Dr. Foye was woven around the Golden Master Key of Love, and climaxed the week's missionary program.

Although Tuesday was Election Day, and Wednesday was a rainy day, and Friday a holiday, the attendance ranged from 55 to 150 each night. "Thus we were able to go through a mission study book without the people actually realizing they were studying missions."

Facts Worth Knowing

This is the title of a booklet of significant illustrations, suitable for use among young people and adults in young people's societies, Sunday-school groups, missionary societies, etc. This attractive book-

let may be secured for 15 cents, and will give an abundance of information on India. The series of three booklets costs 35 cents.

New Material

Considerable interest is being aroused in the new "Responsive Missionary Readings," an expression of which is the suggestion on the part of the Woman's Foreign Mission Society that the devotional leaders in the various States of the Northern Baptist Convention promote the use of these leaflets in the churches. The Department heartily concurs in this suggestion, and a sufficient quantity of these pamphlets has been provided for this purpose. Five cents will send this 11-page booklet or \$2 will secure 100 copies.

Reports on Mission Study

The Missionary Education Movement reports a year of unusual activity in the sale of mission study books. Seven titles of the main study books have had to be reprinted, representing a total number of books printed of 185,775. Eleven titles of previous study books have also been reprinted, representing a total of 50,440 additional books printed. Sales for eleven months this year represent \$12,000 in excess of sales for the same period a year ago. The M. E. M. now has 50 mission Boards, representing 19 denominations, the largest number of coordinating Boards in its history. Among these newer additions are the Southern Baptists, who during the past year have become members of the Movement for the first time.

Northern Baptists have been the second largest users of mission study textbooks among the Protestant denominations of the North for several years, having purchased 25 percent of the total books sold to Northern denominations.

ROYAL AMBASSADORS

In 33 states of the Northern Baptist Convention 873 chapters have been enrolled since 1925. Last year 50 chapters were organized and 12 chapters reorganized. The following nationalities are represented in these R. A. organizations:

BURMANS	ITALIANS
CANADIANS	JAPANESE
CZECHOSLOVAKS	MEXICANS
FRENCH	NEGROES
FILIPINOS	AMERICAN INDIANS
GERMANS	PUERTO RICANS
HUNGARIANS	RUSSIANS
ROUMANIANS	SWEDES

Six foreign chapters are located in Burma, Philippine Islands, Canada, and Puerto Rico.

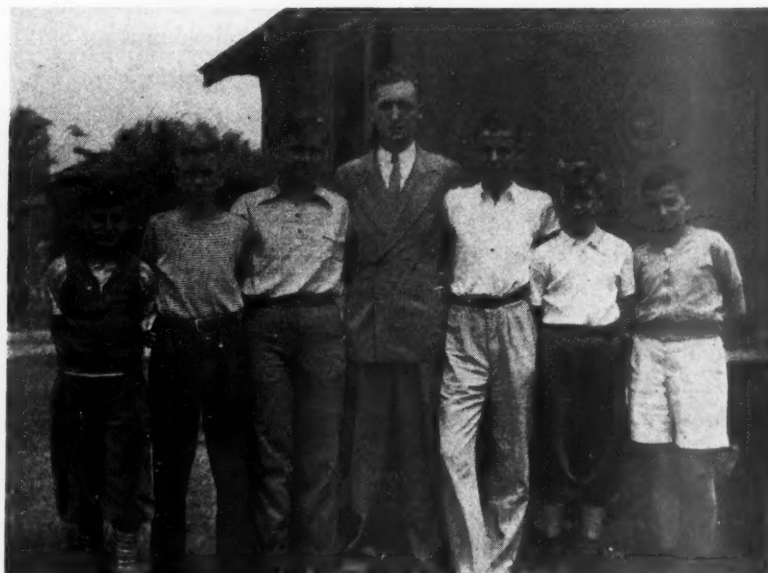
Luke Bickel Chapter

Chief Counsellor, Robert W. Markham, Jr., reports that this chapter sent six boys to the R. A. Camp at Ocean Park for the first period, and one for the second. Two of the boys, Eugene Rames and Kenneth Bushway, each won four honors. Harold and Stephen

Garabedian each won one honor, and Robert Sprague passed his Junior Life Saving tests. The boys came home enthusiastic from their wholesome experience at the camp. Two of the boys also won honors in the camp in 1935. The money required to pay their fare was earned by the boys themselves.

Rhode Island Rally

On Monday night, November 7, 200 Royal Ambassadors from the churches of Rhode Island met at their annual rally at the Greenville First Free Baptist Church. A sumptuous dinner was served. Chapters and their Counsellors were introduced, songs and moving pictures were a part of the program. The address of the evening, entitled "Dreams Come True," was given by Secretary William A. Hill. New chapters will shortly be organized and splendid enthusiasm is apparent on every hand. The State High Counsellor, Rev. Harold L. Brown, is entitled to much credit for this successful meeting.



Luke Bickel Chapter with Counsellor Markham

WORLD WIDE GUILD

Resolve for Every Morning

Not only when the New Year's footsteps sound

Upon the threshold of my door, shall I
Make resolution. Every flaming dawn
Shall find me waiting earnestly to try
To live the glorious hours of one brief day

Simply and serenely at my best;
To serve, if there be need for me to serve;

To rest, if there should be the need for rest.

And I shall always try to be sincere;
To search for truth and find it where I can;

I shall be charitable, knowing well
The good that lies within my fellow man.

I would be cheerful—and I would be brave

Beneath whatever load, or chastening rod,

And oh, these two things I shall try to keep:

A steadfast faith—a childlike trust in God.

From *Light for the Years*, by GRACE NOLL CROWELL. Permission of Harper and Brothers publishers.

Dear Girls of the Guild:

My message for you will be brief as we look into the untried, the challenging New Year. Young people are of necessity thoughtful as they face each new year with its need and its uncertainties. How we need reenforcement for our own living day by day, and how we long for opportunities for our powers and our boundless energies! I would make just two simple suggestions for you as you come together for your first meeting of the new year.

Perhaps during your quiet devotional period each girl may wish to put down on paper, for no one but herself to see, three things she

would like to see achieved in her life or in her service before another New Year comes round. She will want to do it thoughtfully and prayerfully, making a mental note of some of the things she will need to do if the achievement becomes a reality. Keep the record for yourself and find the progress you have made toward your goal one year from now.

In your Chapter meeting suggest to each other the advance steps your group should take in Guild work for the coming year. Keep them before you as your goals of progress as you develop your program in the coming months. We are on the home-stretch of the Guild year and all our Guild work in these next four months must begin to show results in a program across which can be written the words, "Well done."

During these important months before us, I want to take these beautiful words of Grace Noll Crowell as my thoughtful resolution. Will you join me in making them yours?

Very sincerely yours,

Elis P. Kappan

152 Madison Ave., New York, N. Y.

The Devotional Life

The Book of Remembrance for the new year is off the press. Every Guild Chapter and better, every Guild Girl, should own a copy. If you lay it with your Bible and use it daily you will, in the course of a year, cover every piece of missionary work done by Northern Baptists and every missionary and Christian worker by name. Your concern and the horizons of your prayer

life will widen immeasurably. A wealth of material is there for the devotional part of your meetings, missionary current-events, and responses to roll call. The American Baptist Publication Society will fill your orders. 25¢ per copy.

The Secret Place is the devotional booklet published for daily use by Northern Baptists. This is the first year of its publication and I hope Guild girls are discovering it. Since *The Secret Place* is on the church reading program list, and since Guild Chapters may choose books from other grades than the Guild list for their Reading Contest books, *The Secret Place* may be one of the inspirational books selected. When including it in the Reading Contest report, the reading of the entire year's issue is required. It is issued every two months and costs 10¢ a copy or \$1.00 for the year. The January number is a special missionary number. Order from *The Secret Place*, 2216 West 109th Street, Chicago, Illinois.

Responsive Missionary Readings have been arranged in pamphlet form on India and Burma. They will be found useful in connection with the study of India and the Judsons. In them are the vivid facts of our Lone Star and Burma Missions. You will find them suggestive for program meetings, devotional services, particularly those of a public nature, and also for charts and posters giving outstanding facts. They may be had from the Baptist Board of Education for 5¢ each or \$2.50 per one hundred.

India

We begin the study of this fascinating and world-important country which is our theme for the winter and spring months. The books and programs for Junior, Teen-Age, and Senior Chapters are respectively: "Star of India," using the program "London Bridge," "Dinabanhu," using "Town and

Country Fashions," and "Moving Millions," using "One-Fifth of the World." Four books listed as of special interest to business and professional women are: "The Church Takes Root in India," Mathews; "The Untouchables Quest," Phillips; "Missions Tomorrow," Latourette; and "Christianity and the Eastern Conflicts," Paton.

There are six plays particularly suggested on India. One of these is a one-act dramatization, "Girl Meets Girl," by Grace H. Patton.

Your programs on India will be greatly enriched by the use of a few poems from the volume, "Oil Lamps Lifted," by Pearl Dorr Longley. Mrs. Longley is one of our missionaries now on the field and with her sensitive appreciation has caught and given to us the *feel* of India as prose has seldom revealed it. You may order it from the Publication Society for \$1.00.

No Dull Program

The senior Guild of 30 members in Trumansburg, N. Y., knows that dull pokey programs do not make Guild girls bubbling with missionary enthusiasm. They carefully planned their meeting when studying "Mecca and Beyond," and felt that it was worth while to use costumes for it even if the program was to be given in a home. You notice that even the home setting adds something to the atmosphere.

Indian Girls Do White Cross Work

Our W.W.G. finished their first White Cross project for others this year. They made a layette and 8 beautiful yarn pillows to be sent to the Indians in Anadarko, Okla. One pillow, a beautiful daisy pattern made of bright colors of yarn, was a personal gift to Mrs. Treat, the missionary's wife. The girls have sent \$5.00 for missions.
—Cecile Tucker.



Guild girls in costume for "Mecca and Beyond"

A Guild Link with Burma

Mrs. Erville E. Sowards shares with us a letter from a little Karen teacher who was formerly a helper with the W.W.G. and C.W.C. groups in Bassein, Burma. She is now married to a village teacher and has three little children of her own. Yu May is always going out of her way to find things to do "for the Kingdom of God." So she started a little school in a near-by non-Christian village. So many of our churches in Burma have been started in just this way—a native home missionary conducting a Christian school in a heathen village and gathering about it the new Christians. Miss Clara Tingley of Bassein helps her by giving her pictures and Christmas presents which the Guilds of California send her. She is a small person, frail in body, but with a spirit so unselfish and burdened for others. She tells her own story graphically in a letter to Mrs. Sowards:

Dearest Mummy:—

Thank you ever so much for all the good things you sent to me last year. Plague is epidemic here but I hope it will soon stop. Do

you know that I have a new baby? Her name is Grace Margaret.

I have about 30 pupils. Some are about 13 or 14 years old and some are still 4 years old. Some are very unruly. I have hard times teaching them. They do not seem to take interest in religion, so I have to tell them something that interests them and in drawing conclusion, I draw them round indirectly. However, when I pray they all bow down and shut their eyes. They can tell Bible stories now and no more abusing is heard in the school. If they do something wrong, I just lift my head and glance at them and of course they understand, "teacher does not like it."

We had a grand Christmas. They were so happy that they asked when will Christmas come again?

Most of them are so poor that they cannot buy books. So I went to Miss Tingley and brought pieces of paper and made them into books. I wrote lessons in their books. This is the way they learn. I have to take half of the pupils free in school.

Today is my birthday so please remember me and pray for me.

With love from the depth of my heart.—Yu May.

The Jolly Three

It hardly sounds like enough to fill the offices but you'll see that Jane See has the real Guild spirit. After graduating from Redlands University in June she began to teach in Stauffer in July. Stauffer is a little town up in the mountains where the snow gets so deep in the winter that school has to close for a time and then carry on through July. This is what she writes to her Association Secretary. When you read it you'll know she was an *active* member of the Joy Givers Chapter of Oak View Gardens, California.

By the time you receive this a new W.W.G. will have been formed. Don't be astounded when I tell you how many members there'll be, but you'll be hearing and seeing plenty of it, we hope. There will be three of us, with no hopes for enlargement, for you see, we are the only three girls within a radius of 15 miles. I was very fortunate in getting just the type of school I wanted and beginning right after graduation. My oldest pupil is a 14-year-old girl. In the home where I board there is a girl of 20. So after talking with each of them about it we've decided to form a Guild. We meet Monday night to make plans, choose a name and get under way. Since we only have mail service on Friday and Tuesday I thought I should write you ahead of time so we might get some materials and information. When and where is the Associational Rally? I expect we'll be there 100 per cent. With nothing else to distract, this Guild should "Do things." Do you have a *small* White Cross Quota we could fill?

The chapter was duly organized. The name they have chosen is JOLLY because J, L, and Y are the initials of the three members so they added O and L and made it Jolly. Best of wishes to the Jolly Three and to their leader.

Baptist Intelligence

Since missionary intelligence is one of the chief goals of the World Wide Guild, every chapter should be increasing its information on what Northern Baptists are doing for the spread of the gospel in the world. One piece of literature which helps is the popular January Book, which this year is called *Who Is My Neighbor?* Guild girls ought to promote the use of it in their churches and certainly include information from it on chapter programs. There is variety in this issue due to a new kind of material being introduced this year and a novel arrangement of the illustrations of which there are many. Your State Promotion office can supply you at 5¢ a copy.

In Spite of Drouth

Grasshoppers and drouth can't hurt Guild enthusiasm at Center-ville, S. D. At the beginning of the year they had six members and closed the year with 13 which hasn't been an unlucky number for them. They had 17 meetings during the year. They helped to entertain the district rally and every girl was on hand for service all day. They exceeded their Guild gift of the year before. They

held a Guild meeting while in camp for three days. They were asked for 300 muslin squares for the hospital at Sona Bata and sent 2100, besides giving a box of gifts to the Neighborhood House in Buffalo.

A Bridge to India

The Marion Tait Chapter at De Kalb, Ill., had an interesting program on the "Call from India." A large poster showing a broken bridge with India at one end and W.W.G. at the other was placed in front of the room. As each part on the program was given, bricks of prayer, service, sacrifice, giving, etc., were laid in the broken space until the response to India's call became complete.

Roundup

We've heard of it and it sounds interesting, but we didn't know it would be so interesting. This chapter, as it ought to be, is one of action. They took care of their own White Cross quota, both home and foreign and also acted as a central shipping bureau for several other Guilds in the state, shipping their quotas with their own to cut down the cost. This is a new and a fine kind of roundup.



Roundup Chapter of the World Wide Guild

Children's World Crusade

Dear Crusaders:

Don't you love new things? I do. Some of you are wearing new things that someone who loved you gave you for Christmas; some of you are playing with new toys or sliding on a new sled or reading a new book. We have been thinking during these last few weeks especially about that gift of a baby born in a stable in far-off Bethlehem many years ago. And now we have another new gift, another gift of God's love, a New Year! And in that new year there will be so many new things to do and see and be because you are growing up day by day.

When Jesus was a boy about your age he went up to the great city of Jerusalem and while there a whole new world opened up to him. He saw sights he never had seen before; he met new friends; he worshipped in the temple and that was new to him; he saw people of other parts of his world and how they needed many things that love could give. His own love expanded beyond his little town of Nazareth and took in the whole wide world. He discovered some new ideas about what his life was to be and how he wanted to live it for others. It was like the beginning of a new year in his life for he too was growing up. These are the words that the writer in the Bible used to tell what Jesus was like in the years right after his Jerusalem visit, "And Jesus increased in wisdom and stature and in favor with God and man." That is my New Year wish for you for I want the same thing to be true of every one of you boys and girls.

In this new year you will learn many things about children of our

own and many other lands. As you read your missionary books it will be almost as if you visited them and talked with them and you will find they are your friends. They have many things to share with you and you have lovely things to share with them. Your love will grow to take them all in; your giving will grow to send them the story of the boy who visited Jerusalem and who told the world through his life of love and service what the love of God was like. These new adventures of your Crusade in this year will help you see what your life can be, and I know you will begin to live it right now for others. Perhaps your New Year wish will be like that of the boy Jesus at Jerusalem, "I must be about my Father's business."

Your friend,

Elin P. Kappan

152 Madison Ave., New York, N. Y.

Judson Materials

Leaders of boys and girls will not want to miss some study of Adoniram and Ann Judson while the denomination is observing the 150th anniversary of the birth of Judson, and while study materials are especially available. A special sheet listing Judson pictures, program suggestions and literature will be found suggestive and helpful. Responsive Missionary Readings on India and one on Burma will give background and source material for the foreign study. A presentation of the Judson portraits to the church school would be a splendid occasion for a Judson program and would be of interest and meaning to the children.

Where Rain Comes From

The children do say such interesting things. Yesterday it rained. We were talking about the rain and were learning a song about it.

Tony said, "Miss Long, I know where the rain comes from. God presses a button and down it comes."—*L. Belle Long, Buffalo, N. Y.*

Tools for Crusade Builders

Leaders of children's groups will be interested in the materials which will be helpful in developing the program of mission study with boys and girls. The study theme suggested for the winter months is India. A wealth of material is available:

FOR JEWELS OF BEGINNERS:

They Love Him Too. Six stories to accompany the picture, "The Hope of the World," 10¢.

The Hope of the World. Harold Copping. A picture showing the children of the nations gathered about Jesus.

Sepia photogravure, 12" x 18", 35¢.

Colored art plate, 12" x 18", 60¢.

Postcards, colored, 5¢ each, per doz. 50¢.

Candy and Love. Lucy W. Peabody. Winsome stories on India for little folks, 25¢.

Two and An Elephant. Winifred Wilson. Illustrated stories on India, 40¢.

The Three Camels. Elsie H. Spriggs. A story of India, 25¢.

Child Garden in India. Amelia J. Burr. Verses and prose sketches illustrated in color.

Picture Game of Prema. A sheet of colored cut-outs to illustrate a story about India.

FOR HERALDS OF PRIMARY CHILDREN:

Bhaskar and His Friends. Clara G. Labaree. Boards, \$1; paper, 50¢.

A Sari for Sita. Nina Millen.

Illustrated with photographs by Henri Ferger, 25¢.

The Green Friendly Book. Mary Entwistle. Stories of friendship in an Indian village, 40¢.

Hindu Village Cut-outs. 8 cardboard sheets with directions for coloring, 50¢.

Friendship Cut-outs. Four paper dolls, one on India with change of costume for each, 15¢.

(Order the above from the American Baptist Publication Society 1701 Chestnut St., Philadelphia, Pa., or its branch houses.)

Brimful of Brown Folks. Grace H. Patton. Series of Primary Foreign Mission Stories on India, 15¢. (Order from Baptist Board of Education, 152 Madison Ave., New York City.)

FOR CRUSADER OF JUNIOR BOYS AND GIRLS:

The Golden Sparrow. Irene M. Harper. Boards, \$1; paper, 50¢.

Shera of the Punjab. Irene M. Harper. The adventures of a boy and girl of outcast family. Boards, \$1; paper, 50¢.

How to Use Shera of the Punjab. Project suggestions, 10¢.

Our Little Hindu Cousin. Blanche McManus. \$1.

Life in India Panel Poster. Four brown sepia panels and colored cut-outs to be pasted on, 50¢.

Hindu Village Cut-outs, 50¢.

Picture Map of India. With cut-outs to be colored, 50¢.

If I Lived in India. M. L. Christlieb. 40¢.

Wonderland of India. Helen M. Rockey and Harold B. Hunting. Boards, 50¢; paper, 25¢.

Children's Leader. For January has a unit on India, 10¢.

(Order above from the American Baptist Publication Society.)

Missionary Anniversary Programs. Floyd L. Carr. Incidents from lives of five Indian missionaries with portraits and

great saying of each, to be used in worship programs. Course on each missionary complete, \$1.75.

Mustard and Marigold. Grace H. Patton. Series of Junior Foreign Mission Stories on India, 15¢.

Missionary Hero Programs.

Floyd L. Carr. Booklets on each of four missionaries to India with sketch and incidents, each 25¢.

Portraits of Missionaries. Six missionaries to India, each 15¢.



Jungle children in Burma

(Order above from Baptist Board of Education.)

A Little Child Shall Lead Them. Alice Parsons. Play, 5¢. (Order from Presbyterian Board, 156 5th Ave., New York City.)

More News from Mr. and Mrs. Hobbs

While the interest of the denomination in the Judsons is high, Crusaders will be interested in a recent letter from Mr. and Mrs. Cecil Hobbs, their special interest

missionaries in the Judson country of Burma. You will be glad to read about their preparations for a trip to the jungle where they met Ma Hla Sein and Maung Shwe, about whom we read in the September MISSIONS. Mr. Hobbs writes: "We sure have a change in the weather. I guess the hot season is really here. But it doesn't seem as if we have had any 'cold' season. We are off again for the jungle where it is much warmer. This time we will go by boat since the village to which we are going is south of here on the Irrawaddy River. We are to have our annual Association there this next week-end. We could wait and go on the early morning boat but that will arrive right in the hot part of the day, so we are taking the afternoon boat which arrives there after dark. It is moonlight now and so it is not so dark. Our Associations are always held on the full moon of either February or January—this is true of all Associations of Burma, holding them on moonlit nights. I wish you might see us when we get ready to go. We will look as if we were moving out of Henzada, for we will have to take so much—bed rolls, cots, cooking utensils, food, water jar, boiled water, a cook, and a million other things. Last week when we went out with the car the back part was simply loaded down with just enough room for Sam, our cook, to sit down. And that is the way it always is, no matter where we are going, how long we will be staying or what means of travel we use. That is the way people travel in the Orient."

Mary and Rose Take Care of the Center

"I have some good helpers among our girls," writes Miss Martha Mixer from West End Community House in Boston, Mass. "Yesterday I was alone in the House except for the children.

Helen and Mary were conducting a gym class for younger girls, and I had the juniors for their singing period. A child was brought up from the gym rather badly hurt. 'Rose, take care of the House, please. I have to take this child to the hospital.' What a relief to be able to run off and feel perfectly safe leaving the House in the care of a thirteen-year-old girl! When I returned at 6:30 I found Mary and Rose waiting. Mr. Halko had returned and told them they might leave, but they wanted to 'report.' They had finished the club sessions, called the roll, cleaned up, sent the children home, and had everything in perfect order. How we love them! And what a privilege to help develop the beautiful souls hidden in these lives!"

A Dream of Service Coming True

A bright day in September, 1922, when an India-bound steamer sailed out of New York Harbor, was the culmination of long years of preparation and anticipation for Helen Bailey. Into the heart of a little girl the interest in the far fields had come to stay, and the coöperation and encouragement of devoted parents had helped her to realize the dream of a life consecrated to the women of the Orient. Born and reared in a Christian home, nurtured and inspired in a live church, Miss Bailey planned her whole life preparation with foreign service in view. The First Baptist Church of Reading, Mass., proudly claims her as its missionary.

She is now in charge of the Ongole Girls' School, Ongole, South India, which has as an outstanding feature a department for the training of rural teachers to fill the needs of the village schools. Besides her duties at the school, Miss Bailey keeps in close touch with the villages and their needs. Ac-

companied by a nurse and a teacher, she often spends long, strenuous days in the rural countryside, where a call has come that help is needed. In a typical day in a village, the nurse does most of her work in the homes with the mothers, while the teacher works in the school, giving model lessons, teaching new handwork, and answering questions. A meeting for women in the evening closes the day.



The picture shows Miss Bailey and some of her school girls. They are grinding and pounding the grain for the day's food and Miss Bailey is looking at it to see that it is properly done.

When Children Pray

While calling on the children of the kindergarten, I came to a family where I had two little folk in kindergarten, one now in the first grade of school. When the mother was finished ironing a shirt for her husband, she took a big watermelon out of a closet behind the door and divided it among us.

Rose Marie, the first grader, ate about two mouthfuls, when she said, "Don't we pray?"

I laid my fork down and said, "Yes, let us pray."

Rose Marie then offered the prayer she had learned in the kindergarten.

Help us, gentle Jesus,
All throughout this day,
Only words of kindness
And of love to say.
Watch o'er us and guard us,
From the morn till night,
Care for us and keep us
Ever in thy sight. *Amen.*

One day a friend of different faith was visiting in the home. Rose Marie, as was her custom, prayed. The friend said nothing, but later invited this family to her home for a birthday party. She said, "Now Rose Marie is going to say her little prayer." The friend said, "I heard her when I was at your house and I thought how wonderful it was for a little girl to be able to do that."

In the Primary Department of our Sunday school it is the custom for one child to lead in prayer before the lesson. A seven-year-old Greek boy, called upon to pray, said, "God bless all the kids that come here, and make all the kids well that are sick, so they can be here again."—*Lizetta Rouley*, Aiken Institute, Chicago, Ill.

Book of Remembrance

The Book of Remembrance, which covers all our Baptist missionary work and every worker by name, with the birthdays listed, has many stories on mission work with children and the topics for prayer can be adapted to children's use. (Order from the American Baptist Publication Society, 25¢.)

Who is My Neighbor?

This is the *January Book* on the missionary program of Northern Baptists. It is unique among books of missionary interest. A new kind of material is introduced. Leaders of children will find the pictures of particular value. (Order from your State Promotion Office, 5¢.)

THE CONFERENCE TABLE

Christian Citizenship

In 1820 Daniel Webster said, "Whatever makes men good Christians, makes them good citizens." Do you believe that this is true today? Certainly we need the Christian influence today more than ever in our civic life.

The following program of action prepared by Miss Sallie E. Coy, chairman of the Christian Citizenship Committee of the National Committee on Woman's Work, will help you to vitalize the civic activities in your local church.

1. Packets of literature on citizenship are available at 25 cents at the American Baptist Publication Society, 1701 Chestnut St., Philadelphia. In addition to a number of pieces of literature, they contain program suggestions and bibliography.

2. Many requests have been received for dramatizations and readings for program meetings. The committee is not attempting to publish anything of this kind. Since we are concerned with conditions that exist right at our very doors, things about which we as voters can do something, we should have something definite and vital to say, and a program of action or study to suggest.

3. However, since so many feel that an inspirational program is necessary, here are a few suggestions. For poems and readings why not use your public library and save money? If your library is inadequate, The National Council for the Prevention of War, 532 17th St., N. W., Washington, D. C., publishes a mimeographed pamphlet called "Program Aids and Thought Builders" at 15 cents. This contains short readings,

poems, plays, etc. They also publish a list of songs useful for peace programs and much other material along this line.

4. Be sure this year to stress the question of gambling as one of our most vital issues. A bill to establish a Federal lottery is now before a Committee of Congress. At present all 48 states and the Federal Government have strict anti-lottery statutes on the books. "Fortune's" Quarterly Survey showed national sentiment 55 per cent in favor of a legalized lottery for taxation and only 32 per cent against—the rest being undecided. Do arouse public sentiment before it is too late. Read "Tickets to Fortune" by Eric Bender, published by Modern Age Books (35 cents).

5. Two methods may be followed in presenting Christian Citizenship programs: (A) As one of the monthly programs. (B) Various phases of the program may be presented throughout the year in a series of brief 10-minute reports.

If "A" is used, follow the outline suggested in "Bridges" for the October meeting. (This may be used at any meeting during the year.)

If "B" is used, the following outline is suggested:

JANUARY—Better motion pictures.

FEBRUARY—Race relations. Observe the second Sunday in February as race relations Sunday.

MARCH—Temperance Education. Distribution of good leaflets through church and community.

APRIL—Gambling. Study state laws on race tracks and all other forms of gambling, also the legislation now pending on this issue.

MAY—Mother's Day. Emphasis on good medical care in every community to combat needless maternity deaths.

OCTOBER—The duty of every citizen. Getting out all the women to vote.

NOVEMBER—Legislative reports. Study pending social legislation.

DECEMBER—Peace. A study of causes which lead to war.

6. Coöperate with other church groups in every attempt to present Christian citizenship through study classes. Initiate a study group if no coöperative effort is made.

7. Attempt at least one practical group project such as the distribution of temperance literature in college dormitories, social centers, etc., or a check up for 100 per cent registration of voters in the local church, or an inter-racial group meeting or the enforcement of local laws for the safe guarding and protection of youth. Recognize and encourage the individual efforts of members along these lines.

• • •

The Gift Box Opening Program *Every Good Gift*, by Mrs. W. J. Armstrong, is ready for distribution. One copy is available for each church, free of charge. Write to your state promotion office.

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Last-Minute Notes on "Bridges"

We are indebted to Mrs. J. T. Crawford, of Topeka, Kan., for a description of a "spur" to increased reading, used by her in her own circle and later shared with others. Pointing out that each must have a share in building the "reading bridge" ("I must do my part"), she sketched a bridge with three piers. The first pier had the letters *B, R*, placed one beneath the other. In similar fashion the second displayed the letters *I, D*, and the third *G, E*. "First, *Be Readers*, then *Informed Doers*, obeying Christ's command to *Go Everywhere* (Matt. 28:19, 20)." This outline might be used to present *MISSIONS*.

Books are featured in the meetings of the missionary society of Woodruff Place Baptist Church, Indianapolis, Ind.* "Many legends speak of a Rainbow Bridge at the end of which is a pot of gold. On each program one of the interesting mission books will be introduced. It is hoped that each member will follow up the introduction and find the pot of gold at the end of the rainbow bridge."

The Lily Creek (Ind.) year book contains this Scripture acrostic:*

B—Matt. 5:8
R—Prov. 14:34
I—Psa. 56:11
D—Psa. 37:4
G—Psa. 46:1
E—James 1:17
S—Isa. 53:4

The Bridge to Life, the devotional message for August 20 in *A Book of Remembrance*, is particularly good for the March topic.

* Reported in *The Baptist Observer*, Indianapolis, Ind.

Prayer Bridge, by Mrs. John Cotton Mather, reads in part as follows:

The rainbow arch, "God's bridge to man,"

Links earth to heaven, God's holy plan.

We lift our eyes its might to scan
And God's great promise see.

Capitalizing the interest in a local bridge, the Woman's Society of First Baptist Church, Tacoma, Wash., called their September program *Narrows Bridge*, "because of the great new Narrows bridge that is to be built here, and which will join Tacoma to the peninsula, making it possible for us to be better neighbors. . . . It was a 'get-your-neighbor-for-Christ' program, and at the close the leader asked each woman to write on the card (placed by her plate at the luncheon table) the name of a woman for whom she would pray. . . ." There are possibilities in this for presenting the January book, *Who Is My Neighbor?*

"Down Literature Lane"

Since this is the season when new leaves are turned, reading chairmen will be interested in the opening program of the Woman's Society of First Baptist Church, Mount Vernon, N. Y. It was devoted to "tools in type" which were presented under the topic "Down Literature Lane." The committee in charge provided a most unusual setting. The book table was not just a table, but represented a section of winding road with sign posts pointing the way to *leaflets*, *books* and *MISSIONS*. This table was covered with crepe paper in an autumn design and was

banked by fall flowers. In addition to current leaflets and copies of *MISSIONS* (the Editor had furnished advance information concerning forthcoming articles), about thirty new books (and many others from the church missionary library) were displayed. Practically all of these were taken by readers at the close of the meeting.

Adventure Ahead!

Last summer a missionary home on furlough called at the New York office for a copy of *Adventuring with A Book of Remembrance*. It took but a moment to decide that what he wanted was *Discoveries*, the program booklet based on the 1938 edition of the book. (This is now out of print.) He left with his copy, quite unaware that he had provided us with a title for the 1939 program series.

Adventuring with A Book of Remembrance is expected from the press about January 1. In keeping with the title, the programs will "adventure" along certain new paths this year. Although the book is being increasingly used as a program source, it is primarily intended for personal use, and so the first program (in dramatized form) relates to *prayer*. Following this are four missionary programs, two foreign and two home, which serve to show how the book may be used to present any field. A series of devotional services have *victory* as the theme. An interesting

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

quiz, especially good for Church Night programs, is a new feature.

A BOOK OF REMEMBRANCE (25¢) should be ordered from the nearest branch of the American Baptist Publication Society. The programs (free) are obtainable from your state promotion office.

Joint Promotion Board Meets (Continued from page 45)

November 18th. Each State Convention has three members on this board, including the executive secretary as one of the three, or as an ex-officio member of the board. The Chicago Baptist Association is to be represented by one member, which will be its executive secretary. Each of the National Societies has been asked by the National Council of Finance and Promotion to choose a representative. The president of the Women's Missionary Union in each State will also have membership on the board.

Madras Woman a Legislator

The only woman member of the Legislative Council, the upper house of the legislative body of Madras, is one of the vice-presidents of World's Council of the Young Women's Christian Association and was a delegate to the Madras Conference. Mrs. H. S. Hensman is her name. Before her appointment to the Legislative Council, Mrs. Hensman served as a magistrate for eight years. In the lower house of the legislature of Madras, there are nine women legislators. Increasing consciousness of their rôle, as servants of their country's welfare, grows each year among the women of India. "Madras is a purely Indian government," Mrs. Hensman states, and adds, "We have been passing laws on prohibition and on agricultural relief bill." Madras is headquarters for the Baptist South India Mission. On her recent visit to the United States, following the meet-

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ing of the World's Council of the Y.W.C.A. in Canada, Mrs. Hensman addressed many groups on the part which women will play in building the social and religious life of the new India. "No woman in India," she said, "can separate family from public interests."

Dreams Come True at Kodiak (Continued from page 49)

were all busy unpacking. Now we are fairly well settled in our homes and much happier as small family groups. The children enjoy attending school in Kodiak.

The children have been divided into four family groups, but I wish to mention especially those in the cottage of which I have charge.

Somebody Cared

When taken into the Murrow Indian Orphans' Home at Bacone College, Oklahoma, this Choctaw boy (left) had not a relative alive. The Creek boy was little better off. Bacone has become for them father, mother and teacher.

The cost of maintaining a child in the Home is \$200 per year. Hundreds of Indian orphan children have no home, no friends, no funds, and their condition is most pitiable. Murrow Indian Orphans' Home is their only hope of Christian training. Parents dead, lands gone, the helpless children depend on us to give them the chance to become useful citizens.

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The American Baptist Home Mission Society

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Twelve-year-old David Anderson came to us from False Pass. His mother and father died years ago, and recently his grandfather passed away, so the boy's only living relative is a sister Marie, who has been adopted by a family living at the westward. The three Yosheda brothers—Misha, Georgie, and Ewan—came to us from Kodiak. They are half Japanese. Their father still lives in Kodiak, but the mother died when the two youngest boys were babies. Ewan was so ill in November, 1937, that we had little hope for his recovery. Our prayers were answered and his life was spared. Georgie has been very sick with pneumonia, but the crisis has now passed, and he is apparently on the road to recovery.

Helen and Elsie Carlson, 13 and 10 years old respectively, are of Swedish and Aleut parentage. Their mother is dead, and the father lives to the westward. The girls are fine; Elsie especially has such a winning personality that one cannot help but love her. My third girl is Alma Hoblet, 12 years old, who also comes to us from the westward. She is an orphan. These girls are all very willing workers.

Oh yes, there are problems to solve, hard duties to be performed, and hours when we stand anxiously by a sick one; but the Lord is near and we feel His strengthening power in time of need. As we work, play, worship, and live together, we covet your prayers that our family home life may grow sweeter and richer because our lives are centered in Christ.

I never count my blessings but that I thank the Lord for the infirmary which has been provided for us. In my cottage are two attractive hospital rooms and a dispensary. These are of untold help and will lighten many a task when some child needs first aid or is ill in bed. All the workers are deeply grateful to the friends who have so

generously provided this infirmary for our convenience and comfort. We thank you!

We are now busy getting permanently settled, but are eagerly looking forward to the time when we may be of service to the community and promote the cause of Christ's kingdom.

Missionary Education in San Salvador

The Baptist Church in San Salvador celebrates Mission Day the

second Sunday in August. This year the Primary Department had very special envelopes. From copies of MISSIONS we cut pictures of children of other mission fields and pasted them on the offering envelopes. Opposite the picture was written, "Jesus loves the little children of all the world." The little folk were delighted with their muñecas (dolls) as they often call pictures of children. There was a general chorus of "See my muñeca! Let me see yours. Senorita, who is this fellow?" By the time the happy faces on the envelopes had been studied, a real contact had been formed with missions. We wondered whether the little folk would yield up the loved envelope the following Sunday, but they did and with a generous offering. In addition to the special offering the children have a mission box in which offerings are placed each Sunday.

For the grown-ups there were envelopes too, but without pictures. Covers from MISSIONS, portraying mission scenes, were used for posters. These were placed in the entrance a week before Mission Day, and were studied with great interest. The total offerings reached the goal set by the Church budget. This offering is sent to our American Baptist Mission Societies.

Our Primary Department is larger and happier than ever, due to the enthusiasm of its superintendent, who, by the way, is Particular Secretary to the Presi-

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dent of the Republic. In spite of his official duties, Don Carlos is always on time to greet "our people" as he affectionately calls his more humble brethren.

Mrs. Todd, wife of the general missionary, is exceedingly pleased with the response of "her babies," as she calls the 49 first graders of Colegio Bautista, who have Bible with her every day. The tiny tots in the last three months have learned to lisp 25 Bible verses, the 23rd Psalm, Luke's Christmas story, and a number of songs. It is sweet and very precious to listen to them recite these verses. Many of these children have only the religious education of Colegio Bautista.—*Evelina McCutcheon*, Colegio Bautista, San Salvador, El Salvador.

THE LIBRARY

(Book Reviews continued from page 41)

tragedy, unemployment, crime, poverty and romance in the slum life of our cities. Vividly presented are the slum poor, forsaken by loved ones, friendless, the object of swindlers and crooks. Dr. Searle follows the social workers, community nurses, and ministers in their work of mercy among the city poor. As the reader beholds these unfortunate people, through the graphic pages of this book, he will mingle his tears with Jesus in weeping over the city. (Friendship Press, 165 pages, \$1.00 cloth binding, 60 cents paper cover.)

Dinabandhu, by RUTH ISABEL SEABURY, is the story of a composite imaginary person whose name is the Indian equivalent of the word "brother," not in the sense of blood relationship but in the broader Christian meaning. He therefore represents the Christian youth of India, who tells the story of his own land and people, going back to the beginnings of its

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history, examining its many religions and surveying its modern life. British rule and the movement toward independence are evaluated. Fascinating pictures of village and home life, school experiences and the activities of Indian Christian youth are presented in the various chapters. (Friendship Press, 182 pages, \$1.)

• • •
Creative Learning, by J. M. PRICE and J. L. CORZINE, is one of a new series of textbooks published by the Sunday School Board of the Southern Baptist Convention and designed for teacher-training in Sunday schools and educational institutions interested in the teacher-learning process known as "creative." Judging by this as a sample, the books are practical, elemental, and adapted to those for whom they are intended. The authors are well up in their subjects—Personal Factors in Character Building, and Looking at Learning. (Broadman Press; 75 cents.)

• • •
The Bible Comes Alive, by SIR CHARLES MARSTON, records the new Bible evidences unearthed at the ancient Bible city of Lachish, which has been recently excavated. Two of the most important discoveries are a bowl bearing a Sinai-Hebrew script, dating approximately 1295 B.C., and the excavation of a temple with shrines on three levels. These findings, and others are vividly described and their significance to the Bible is clearly discussed. Photographs and a comprehensive index of subjects add to the value and interest of this book. The account of previous excavations, and the significance of recent discoveries heretofore not made public knowledge are interestingly stated. (Revell; 333 pages; \$2.00.)

Caught by the Camera

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New Stereopticon Lectures

Rev. J. L. Raney of Burma, who has been spending this year studying at Cornell University and Colgate-Rochester Divinity School, has prepared a most interesting stereopticon lecture on his work at Loikaw, which is 200 miles north of Rangoon. Because of the mountains it is difficult to reach. The name of the lecture is "Among the Red Karens and Long Necked Padaungs". It can be secured in the stereopticon depositories at New York, Granville, Chicago, Rochester, Boise.

"Farming for Souls" was the title of the deputation addresses given by Rev. Brayton C. Case of Pyinmana, Burma, when he was on furlough. He left pictures and sent a text from Europe. This has been made into a new stereopticon lecture of this same title. It can be secured from the depositories at New York, Boston, Des Moines, San Francisco, and Lansing.

• • •
Students in the Baptist Theological Seminary of El Salvador go out two by two to conduct gospel services. Several of them have had rather dangerous encounters with fanatical objectors. In every case through prudence and courtesy they were saved from violence. Recently they reported over 20 professions of faith. Numerous messages of thanks have been received from the places visited.

THE LAST WORD A Correction

Professor Eleanor D. Mason of the Department of Biology in the Women's Union Christian College in Madras, India, was incorrectly stated in October MISSIONS to be the daughter of Rev. and Mrs. Walter C. Mason of Albany, N. Y. She is a daughter of the late Dr. M. C. Mason, for 50 years a missionary in Assam. Her mother, who survives him, still lives in East Aurora, N. Y.

THE FOREIGN MISSION CHRONICLE

From the cradle to the grave in missionary service

BORN

To Rev. and Mrs. M. O. Brininstool, of Kaiting, W. China, a son, October 23.

SAILED

Dr. J. W. Decker, Foreign Secretary, from Vancouver, October 14, to the Madras Conference, and to visit mission fields.

Misses Julia Bent and Ruth Thurmond from New York, October 28, for South India.

Mrs. H. B. Benninghoff from Seattle, October 29, for Japan.

DIED

John H. Oxrieder, retired, of Bengal-Orissa, November 21, in Granville, Ohio.

James L. Snyder, retired, of Burma, November 21, in Stamford, Conn.

Mrs. Chester F. Wood

Mrs. Dorothy Shaw Wood, wife of Rev. Chester F. Wood of West China, died after a short illness, in Newton Center, Mass., on November 9, 1938. She was born in Marblehead, Mass., May 1, 1899, was graduated from Jackson College in 1920 and was married in August of that year. Appointed to foreign mission service under the American Baptist Foreign Mission Society, Mr. and Mrs. Wood sailed for China, on August 21, 1920. Two terms were spent there, in Yachow, 1920-1926, and in Suifu, 1930-1937. As evangelistic station missionaries their contribution to the general progress of mission work has been noteworthy. In addition Mrs. Wood supervised kindergarten work connected with the church. Mrs. Wood is survived by her husband and four children, the youngest six years old.

William Carey Whitaker

William Carey Whitaker, missionary in Pyinmana, Burma, from 1921-1931, died at Los Gatos, Cal., on October 4, 1938. He was born on September 13, 1891, at Newton Highlands, Mass. Educated at the Oregon Agricultural College he sought missionary appointment and served at the Agricultural School in Pyinmana, Burma, for one term. During the last part of his term he also supervised the village schools and the evangelistic work of the Pyinmana field, acted as treasurer of the Pyinmana High School and as a member of its governing committee. Ill health necessitated his return to America in 1929. Since then he has been on the faculty of the Marysville Union High School and Yuba Junior College, Cal. He is survived by Mrs. Whitaker and three children. A memorial service was conducted at the Yuba City church, by Pastor Ernest Hasselblad, brother of Dr. Oliver Hasselblad, who recently sailed for Assam.

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Hasseltine, wife of Adoniram Judson, at Rangoon, Burma, September 12, 1813. Northern Baptists are now commemorating the 150th anniversary of Judson's birth, first American missionary to the Far East.

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